

DAVIDS MVSICK:

Or

Syn-

PSALMES OF THE
Royall Prophet, once the sweet
Singer of that Iſrael:

VNFOLDED LOGICALLY, &
pounded *paraphraſtically*, and then followeth a
more *particular explanation* of the words, with
manifold *Doctrines* and *uſes* briely ob-
ſerued out of the ſame.

By R.B. and R.A. Preachers of Gods word in
Somerſetſhire.

ZACH. 4. 10.

Who haue deſpiſed the day of ſmall things?

Ve olim quidam, ſic & nos.

Scripta tibi leuia hac, & con vulgaria ſordens;

At leuia hac fuerint, ſignatiora dabis,

Tu, quamuis, ſubtilia dic, ſubtilia prome,

Et ilia at nobis planaque ſcripta placent.

AT LONDON

Imprinted by FELIX KYNARD, Printer,
Edmund Weaver. 1616.

DAVID MUSIC

PSALMS OF THAT
Royal Prophet, once the King
Singer of Israel.

ANTHONY B. LOGG, Esq.
Printed by the Author, and then to be
more perfectly explained, and then to be
printed by the Author, and then to be
printed by the Author, and then to be
printed by the Author, and then to be

By A. B. and A. C. Partners of the world.
Some of the

Each 4. 10.
It is the best of the day of the day.

At the printing of the 2nd nos.
Scripture is the best of the day of the day.
The best of the day of the day.
The best of the day of the day.
The best of the day of the day.

60; 623

At London
Printed by Felix Knapton, for
Edward Newman, 106.



THE EPISTLE TO the Christian Reader.

I*T is a straight charge, which that maister giueth to his seruants in deliuering to them his money, ~~negotiamini donec veniam~~ Negotiamini donec veniam, The consideration whereof as it hath set all Gods seruants formerly on worke, in their times to turne & put forth their talents, that they might giue account with gain: so the great vantage that they haue already gotten, cannot excuse after seruants, in after times from this spirituall traffique: what though their receipts be lesse? yet they carefully imploy what they haue, that their maister also may receiue of them an answerable increase.*

And this is the cause, why we in like sort, in conscience of this charge, at this time put our one talent into the banke, which we haue heeretofore (for the most part) imployed in our priuate Ministry; and would now with the fishers, when fishes waxe scant at the shore, launch a little further into the deepe, and with the Marchants, thriuing a little at home, adventure further abroad, to try in other coasts how wee can make our markets. In this our present tranell, wee haue followed the manner of such Traders, making proosse with these new wares, what hope there will be of venting abroad

THE EPISTLE TO

more of the same kind, which we are very ready to doe, and that with speed, if we may know them for the profit saleable; but if otherwise, as we may see further labor in this course, so our losse shall not be much by so little: yea heereby we shall gaine somewhat to our selues, enen a comfortab'e answer to make at that day of account, that what'soeuer our successers, yet such haue our endenours beene; heereby to doe the best good we can to the Church of God, and with the conscience of this wee haue hardened our foreheads against the many censures of men, and set it as a brazen wall against them; choosing rather to be accounted of such; foolish, vaine glorious, affecting bookishnes, or any thing else, as pleaseb them in their salt humour to viter, then that not doing the good wee might, our owne consciences should condemne vs, yea, God himselfe, for euill and vnprofitable seruants.

Now we haue entred vpon the book of the Psalms, drawn on hitherto by the great variety of documents and instructions, sutable to all estates of men most plentifully contained heerein, so that wee may boldly say, there is no condition of any in prosperity or aduersity, peace or warres, health or sickness, inward or outward distresse, with many particular cases in all these kinds, but he shall finde some Psalmes, which he may thinke almost to haue beene composed vpon his owne occasion, wherein he may praise God, pray vnto him, complaine and open his particular griefes.

And for direction heerein, wee referre thee to the diuers Prefaces both of ancient and late writers, chiefly of Athanasius, Basil the great, Augustine and some others, who haue commended this booke vnto vs, as a storehouse of instruction, and as an Apothecaries shop richly furnished with all variety of spirituall medicines, by which we may haue remedy against all and euery our senerall diseases and infirmities. And surely, as when Saul was troubled with an euill spirit, by ad-
uise

O THE READER.

wise of his seruants, he sought out one that might play on the Harpe, and they found Dauid the sonne of Ishai, who plaied with his hand, and Saul was refreshed, and had ease, the euill spirit departing from him: so hath God giuen vnto his Church the same Dauid still, euen the sweet singer of Israel, to modulate, as on his harpe, these heavenly ditties, wherunto if we resort, to heare, read, sing and meditate therein, our restlesse perturbations, inordinate affections and passions whatsoeuer, which as so many euill spirits doe vex vs many times, shall thus depart from vs, and wee shall bee eased and refreshed thereby.

If any say now to vs, that very many haue most profitably spent their trauell heerein, making expositions, annotations, glosses, paraphrases, enarrations, yea iust and compleat comments already, in which respect what use therefore is there of further labours, heereby rather to overloaden the studious, than to profit them? We answer, that most true it is, not only for this booke, but all parts almost of holy writ, God (his name be blessed) hath stirred vp the harts of many his seruants, to bestow their strength, time, leauning and meanes, not onely to profit the present ages wherein they liued, but by their writings also, like carefull Fathers to prouide for posterity. Concerning all which, as Seneca to his Lucilius, veneror inuenta sapientiae, Inuentoresq; adire tanquam multorum haereditatem iuuat: so doe wee honour their wise inuentions, and industrious paines, and praise God for it, that others hauing laboured we are entred into their labours: sed nobis ista acquisita, nobis laborati sunt. This is no thanks to vs, who haue these as an inheriſtance already provided and gotten to our hands. Agamus igitur (saith the same Author) bonum patrem familias, faciamus impiora quae accepimus, maior ista haereditas à nobis ad posteros transeat. Wee shall not proude our selues good hus-
bands,

THE EPISTLE TO

bands, if hauing such a rich patrimony left vnto vs, we spend onely on the stocks, and seeke not to leaue it somewhat augmented to our posterity after vs. May we not say as it there followeth: *Multum adhuc restat operis, multaq; restabit, nec vlli nato post mille secula præcludetur occasio aliquid adiiciendi?* There is yet a great deale of this spirituall worke vnperfected, and so will be left by vs to after-generations, neither is it the current of a thousand yeares (should the world so long endure) which shall preuent the last man of all occasions to bring something to the perfecting heereof. Or be it that all things are already found out of the ancient, in such compleat manner, that they can admit no additament, *hoc tamen semper novum erit, vsus, et Inuentorum ab alijs scientia et dispositio*: this shall alwaies be new and helpfull in all ages, euen the vse, methodicall disposition, & fit application thereof to the present times.

And this is that which we haue specially endenoured vnto in this businesse: not so much to trye what wee could say more, as out of that small treasury that God hath put into our earthen vessels, to propose what we haue, whether old or new, in that method and forme, which may be best & most handy to the readers vse. For this purpose, to the Argument, the vse of the Psalme, and the resolution thereof prefixed in a table, we haue subioyned a Paraphrase with the text, and quotation of other Scriptures seruing for the explanation thereof, noted in the margines: wherein so neere as we could, we haue endenoured to expresse the meaning of the holy-ghost, with his owne more plaine phrases and speeches in other places; not so much studying to find out pleasant words, as an vpright writing, euen the words of truth. Also to the explanation of the words, are annexed the obseruation of doctrines with the seuerall vses, that anyone may see from what fountaine they flow, and how thence deriued, And these are briefly set downe

THE READER.

downe without any further enlargement, more then the quotations of proofes, out of the holy Scriptures, and that to avoid tediousnesse, because as one saith, *Ingenia non desiderant repletionem veluti vasa, sed accendi volunt seu materia, quo vis inueniendi simul cum appetentia veritatis incitetur.* *Mens wits do not craue repletion, as vessels, but rather a fit matter to set on worke their owne inuention, and to kindle in them a desire of further searching after the truth.*

*Pineda prefat.
in Io. ca. 8. sect. 8.*

Now for these three first Psalmes, of them it may be said, as David elsewhere speaketh of Gods word, that the entrance into the same sheweth light, so these the very entrance to this booke, light and comfort. For whereas Adam dum raperet diuinitatem, perdidit foelicitatem, while hee proudly did catch after deitty, to be like God in the knowledge of good and euill, lost that felicity wherein he was made: so heere are we directed the meanes, how we may reconer the same againe, and this is, rapere sanctitatem vt inueniā foelicitatē, even earnestly to seeke to be like God in holinesse, and to be partakers of the diuine nature, by flying the corruption that is in the world through lust, so shall we indeed find true happines. And further, lest the opposition against Christ & his kingdome, and the many enemies that we shall here meet withall, should either suddenly moue vs from all steadfastnes, or draw vs away with the error of the wicked, we may in the second Psalme see Christs kingdome by Gods will and power established, and the enemies confounded; and also in the third, behold the Lords taking part with his; and making theirs his owne quarrell, maintaining his Church against their hostility, defending his seruants against their violence, and in the middest of dangers compassing them with deliuerances, that so with confidence, and tranquilly of minde, they can repose themselves upon his aid, who is the shield of their helpe, and

Psalm. 119. 130.

*Aug. tract. 1. in
Psalm. 68.*

2. Pet. 1. 4.

Deut. 33. 29.

THE EPISTLE TO

the sword of their glory, subduing their enemies. To these therefore doe we send thee, to finde heere blessednesse against thy miseries, to seeke safeguard against thine adversaries, to gather comfort against thy sorrowes, and to lay thee as it were asleepe in godly security against all terrors and feares.

Aug. confes. lib.
8. ca. 1.

And briefly for all the rest, as Augustine resorted to Simplicianus desiring him, vt proferret sibi conferenti secum æstus suos, quis esset aptus modus ad ambulandum in via Domini; so do you much more resort hither to this booke: by these impart unto God thy troubles, thine anguishes and boyling affections: by these hee will reioyce thy soule: put thy hand in frame, say to thy passions as Christ did to the sea, *et inquit quiesce et eris stilla*, and there will be tranquillitas magna, a great calme. For the Lords grace shall be with thee, hee will instruct and teach thee the way that thou shalt goe, he will guide thee with his eye, and he will send forth his light and his truth, that hee may lead thee and bring thee into his holy mountaine, and to his Tabernacle. As wee hope, so the Lord guide our hearts

Mark 4. 39.

Psal 32. 8. and
43. 3.

to the honouring of his name, to the
loue of him, and the waiting
for of Iesus Christ,
Amen.



THE PSALMES OF DAVID.

The Preface to the Psalmes.



His is the title of the whole booke : and it Of the title of
may seeme to be taken out of the 145. the booke.
Psalme, which is thus intituled, *Tehillab
le David*. The Hebrewes call it the book
of Psalmes, *Sepher tehillim* : and so is it
called by Christ himselfe, Luk. 20. 42. It
is called *Tehillim*, that is, *praises* : for that
this booke containeth manifold praises and thanksgiuing vn-
to God. Yet not these things only, but also most singular in-
structions, and doctrines of faith, spirituall exercises of prayer
in al manner of aduersitie, sound reioycings in the Lord, hea-
uenly consolations to afflicted hearts, prophecies, and diuine
predictions of Christ and his Church ; and all for the comfort
and edification of Gods people. It hath the title of *Psalmes*,
for that these things herein contained were in the seruice of
the Law to be sung with muscicall instruments : whereupon
the Greekes called the booke a *Psalter*, *ψαλτηριον*. They bee
counted *Dauids Psalmes*, because the most of them are his,
though there bee besides, many Psalmes of other Prophets,
and holy men.

By this title wee may learne, I. That the holy men of God What to
gaue themselues to laud God, and to set foorth his praises. learne from
II. That praises and thanksgiuing are a speciall durie, and the title.
chiefly commended vnto vs, sith they beare the title of the
booke, before all the rest of the things therein contained.

III. That these Psalmes are inspired by the holy Ghost, because they were deliuered vnto the Church by the Prophets of God, *Dauid* and the rest. This is approued by Christ, alleaging a saying out of one Psalme, yet nameth the whole book, confirming to vs the book of the Psalmes, Luk. 20. 42.

The booke di-
uided into fise
parts two
waies.

Which booke (as many thinke) was collected by *Esdra*s, after the Iewes returne from the captiuitie of *Babylon*: and it containeth holy songs, written by holy men of God vnto the heauie and lamentable time of that wicked *Antiochus*. Some diuide this whole booke into fise parts thus. The I. from the first Psalme to the 42. II. from 42. to the 73. III. from 73. to the 90. IV. from the 90. to the 107. V. from the 107. to the end. Some other according to the penmen (which the holie Ghost vsed, as they iudge) diuide them thus: I. To *Dauid* 124. viz. in order from the 1. Psalme to the 41. then 51. and so to the 72. then 86. and 91. vnto the 150. II. To the sonnes of *Corah*. 12. viz. 42. to 49. then 84. to 88. III. To *Asaph*, 12. viz. 50. 73. to 79. then 80. 81. 82. 83. IV. To *Ethan* the *Efraite* one, Psalme 89. and V. To *Moses* one, Psal. 90.

And as the booke consisteth of diuers parts, so the Psalmes are not of one, but of diuers kindes.

Psalmes of di-
uers sorts.

They be either simple or mixt: these mixt may be referred to the diuers kinds of the former: which are in number these twelue.

Doctrinall. Psal. 1. 15. 24. 32. 34. 49. 50. 73. 77. 78. 91. 107. 112. 119. 125. 127. 128.

Propheticall. Psal. 2. 16. 22. 40. 45. 68. 71. 96. 97. 98. 110. 117.

Of praises. Psal. 8. 19. 29. 33. 40. 45. 68. 72. 95. 96. 103. 105. 107. 113. 114. 117. 119. 122. 126. 135. 136. 139. 145. 147. 148. 149. 150.

Eucharisticall. Psal. 4. 8. 9. 18. 21. 24. 28. 30. 31. 34. 40. 41. 46. 47. 48. 56. 65. 66. 72. 75. 76. 81. 87. 89. 92. 93. 100. 161. 106. 108. 111. 116. 118. 119. 124. 138. 144.

Of Glorifying. Psal. 6. 7. 75. 108.

Of Contesting. Psal. 119. 131. 139.

Annunciating. Psal. 7. 101. 119.

The Preface to the Psalmes.

3

Admonitorie, or Exhortatorie, or Instructiue. Psal. 2. 4. 24. 27. 29. 31. 49. 62. 82. 95. 97. 98. 99. 122. 130. 131. 133. 134. 135. 136. 146.

Of Confession of sinnes. Psal. 39. 51. 78. 106.

Of Complaining and reprehension. Psal. 3. 13. 14. 22. 36. 38. 41. 42. 44. 52. 53. 58. 60. 62. 89. 94. 119. 137.

Precatorie. Psal. 3. 4. 5. 6. 7. 9. 10. 11. 12. 13. 14. 17. 19. 20. 21. 25. 26. 27. 28. 31. 33. 35. 36. 38. 39. 40. 41. 43. 44. 51. 54. 55. 56. 57. 58. 59. 60. 61. 63. 64. 67. 68. 69. 70. 71. 72. 74. 75. 79. 80. 83. 84. 85. 86. 88. 89. 90. 94. 102. 106. 108. 109. 115. 119. 120. 121. 123. 125. 126. 130. 132. 137. 140. 141. 142. 143. 144.

And Consolatorie. Psal. 3. 5. 10. 11. 12. 14. 17. 20. 21. 23. 25. 27. 36. 37. 42. 43. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 85. 89. 94. 102. 115. 121. 129. 140. By the knowledge hercof may we haue recourse vnto such Psalmes as may best fit vs, at any time according to our present state. The number of the Psalmes are well knowne to be 150.

The first Psalm.

THE ARGUMENT.

THis Psalm hath no title: it is not ascribed to any penman, but is of the holy Ghost, whoeuer writ it. Before some Psalmes is shewed who was the penman thereof, and not before some others. By which wee may learne, that as the Scribes of God are to be esteemed, and their persons to be taken notice of, where their names be mentioned; so is the word of truth to be entertained, without respect of inquiring after the penman, where the person is not nominated.

This Psalm is as a preface and introduction to the rest, and is Didascalical, teaching this one maine truth; That a godly man is the only blessed man: whom first he describeth, that it may be knowne who is a godly man; And then he proceedes to proue him the onely blessed man: which he doth, first, in respect of himselfe, who is made prosperous in all that which he doth:

The principall doctrine of this Psalm.

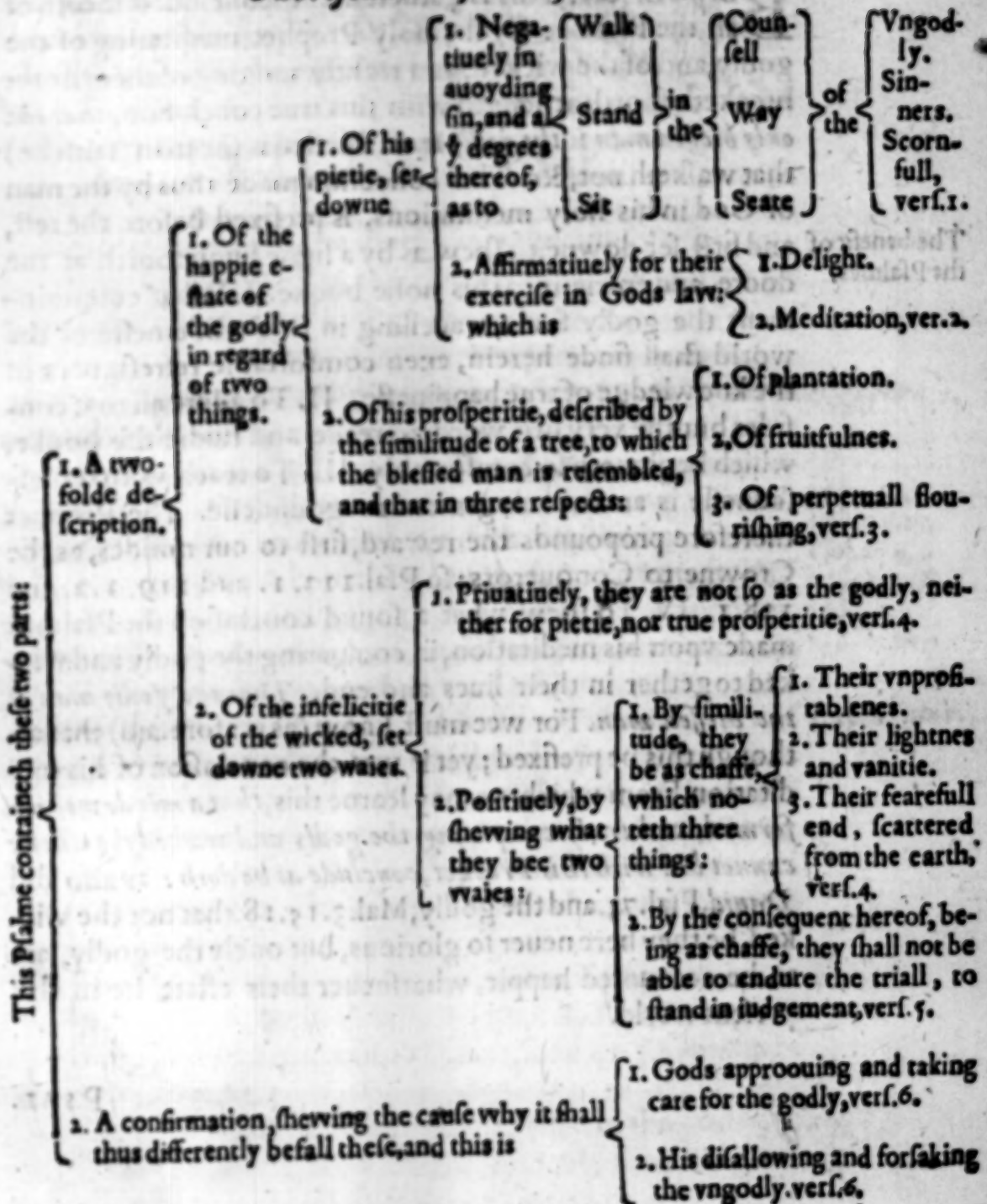
which happie welfare is illustrated from a tree planted by the rivers of waters, &c. vers. 3. Secondly, in respect of another sort of men, which are the vngodly: for the Psalmist maketh onely two sorts of persons, the one godly, and the other wicked: the former he auoucheth to be blessed, but these not so, ver. 4. And therefore is the godly the only blessed man. Thirdly, in respect of God, who onely careth for, loneth, and approneth the godly man: and therefore only he must needs be happie.

The vse of this Psalm.

THe vse of this Psalm is, I. To hearten, stirre vp, confirme, and strengthen, them that be godly, that they may perseuere in a holy and religious course vnto the end. II. To grace and giue honour to the godly, whom here the wicked in their earthly prosperitie, do account as base, vile, and wretched *Caitiffs*, and themselues onely to be the happiest men. III. To teach vs to know a godly man from the vngodly, and the liuely difference betweene them, that so wee may adhere too, and ioy in the fellowship of the one, and flie the companie of the other. IV. To shew what is true blessednes, wherein it consisteth, and who they be that attaine vnto it. This fruit and benefit may be reaped from this short Psalm full of doctrine, and full of true consolation.

The

The resolution of this Psalme.



The generall observations.

The benefit of
the Psalmes.

Blessed is, &c. This is gathered and concluded forth of all the Psalme: for the holy Prophet meditating of the godly, and of the wicked, and rightly iudging of them both, breaketh forth at length with this true conclusion, *that the only blessed man is the godly man*. Blessed is the man (saith he) that walketh not, &c. This collection made thus by the man of God in his holy meditations, is prefixed before the rest, and first set downe, to shew, as by a signe hung forth at the doore, and entrie into this holie booke. I. What entertainment the godly soule, traueilling in this wilderness of the world shall finde herein, euen comfortable refreshment in the knowledge of true happinesse. II. To allure all that consider but the very first word, to reade and studie this booke, which beginneth so comfortably. III. To teach vs, that blessednesse is an encouragement to godlinesse. The Prophet therefore propounds the reward, first to our mindes, as the Crowne to Conquerors: so Psal. 112. 1. and 119. 1. 2. and 128. 1. IV. To shew what a sound conclusion the Psalmist made vpon his meditation, in comparing the godly and wicked together in their liues and end. *That the godly man is the blessed man*. For wee must know (as is aforesaid) that although this be prefixed; yet it was the conclusion of his meditation. From which we may learne this, *that a minde well informed, and truly comparing the godly and wicked together: cannot but with this Prophet, conclude as he doth: as also did Dauid, Psal. 73. and the godly, Mal. 3. 15. 18. that not the wicked, be they here neuer so glorious, but onely the godly, are to be accounted happie, whatsoeuer their estate be in this present world.*

PSAL.



PSAL. I. VERS. I.

*Blessed is the man that walketh not in the counsell of the vn-
godly : nor standeth in the way of sinners, nor sitteth in the seate
of the scornfull.* Text.

H Appie and thrice happie is that man, whosoever *Paraphrase.*
he be, that setting the feare of God before his
eyes, doth depart from euill, ^a auoiding the fel- ^a Prou. 1. 10. 15
lowship of wicked men : and though sinners ^{and 4. 14.}
doe intice him, yet doth not consent, ^b much ^{Ephel. 5. 11.}
lesse doth accustome himselfe to euill, to make a practise of ^{Psal. 26. 4. 5.}
sinne, or, which is most fearfull, to be a ^c scorner of goodnes, ^{1. Ioh. 5. 18.}
and as one expert and skilfull in wickednesse, to make it his ^{and 3. 9.}
profession, to teach iniquitie also vnto others. ^{c 1. Cor. 12. 3.}

Blessed] The word is *ashrei*, and is the plurall number, as if *Explanation.*
it were said, *blessednesse*s. It is translated adiectiuely, *happie*,
blessed, *felix*, *beatus*, or aduerbially, *well*, *happily*, *blessedly*, *be-*
ne, *felicititer*, *beatè*. It may be thus expounded: many blessings
to that man; or most happie is he; or successfully well; or wel
fareth that man, &c. The consideration whereof affoordeth
these doctrines.

That God bestoweth not one but many blessings vpon the *Doct. 1.*
godly : Prou. 10. 6. Deut. 28. 2. 6. 1. Tim. 4. 8. Psal. 68. 19. and
119. 1. 2. 3. and 128. 1. 4. and 112. 1. 2. 3. and 40. 5. Gen. 24. 1.
and 49. 25. Psal. 21. 3.

To consider hereby of Gods liberall hand to the godly, as *Vse 1.*
he speakes in Malac. 3. 10. and Prou. 28. 20. to stirre vs vp vn-
to godlinesse, as it did *Dauid*, Psal. 119. 5.

Comfort to such as be godly, for the many blessings which *Vse 2.*
they may expect at the Lords hands : Deut. 28. 1. Tim. 4. 8.

That

Doct. 2.

That many blessings are to concurre together, to make a man a blessed man. Therefore doth the Psalmist here vse a word in the plurall number: Prou. 21. 31. and 2. 9. Rom. 2. 10.

Vse.

To know what are those many blessings, by which wee may become blessed, and to labour for them, crying as *Eſau*, but yet with better grace vnto our heavenly father so to be blessed of him.

Explanatio.

That man] *Ha*, is put emphatically, *ba-ish*, *that man*, which is a singling out of some speciall person, (yet so one, as all of that sort is to bee therein comprehended) to whom *ashrei beatitudes*, many blessings doe belong, that is, such a man, as is here meant in this Psaline, euen the godly and religious man. Hence we may learne,

Doct. 1.

That man, as he is a man, is not the blessed man: but as he is *ba-ish*, *that man*, qualified with vertues, and heavenly graces, as these places doe shew: Psal. 2. 12. and 32. 1. 2. and 34. 9. and 41. 2. and 65. 5. and 84. 6. and 112. 1. and 128. 1. 2.

Vse.

Not to iudge our selues blessed as we be men, but as we be vertuous, and religious; such as the Psalmists in all these fore-named places, doe describe men to bee, whom the Lord accounteth blessed.

Doct. 2.

That the godly man, which is here understood in Ha-ish, is the happie man. These places considered together, proue it: Luk. 11. 28. Deut. 28. 17. Psal. 9. 17. and 37. 37. Matth. 25. 34. 41.

Vse 1.

To account therefore the godly blessed whatsoever their estate be.

Vse 2.

This is to condemne the blindnes of the worldlings, who cannot iudge so of the godly, to esteeme them blessed, but such as be like themselves. Mal. 3. 14. 15.

Explanatio.

Man] *ish*, put for man and woman, or for mankind, Hof. 11. 9. it is vsed indefinitely, Exod. 2. 1. 1. King. 20. 20. Leuit. 20. 2. Hof. 2. 10. The Septuagint translate it by *anþropon*, which is common to man or woman. The doctrine is,

Doct.

That euery one that is godly, without any respect of person, of what age, sexe, state, degree, kinred, or nation soeuer is blessed: Act. 10. 34. 35. Gal. 2. 28.

Comfort

Comfort to the godly that they are blessed, be they what-*Vse.*
soeuer otherwise, Iew, Gentile, man, woman, bond, free, rich,
poore, &c. For in these things before God there is no diffe-
rence: Col. 3. 11. 1. Cor. 7. 19. Gal. 3. 28. and 6. 15. 16.

That, &c.] Here the Psalmist begins to describe this *Ha-ish*, *Explanatio.*
the blessed man, that we may not mistake him, but vnderstand
rightly, his iudgement of a blessed man, and whom hee hol-
deth so to bee, and to this point hee leadeth vs by a true de-
scription of him, as it were by a line, to the liuely view of such
a one: Hereby teaching,

That a wise and prudent teacher (as this Psalmist here) ende- *Doct. 1.*
nours to guide aright the iudgement of his hearers, vnto the true
understanding of that which he delivereth; lest his words of a
blessed man be mistaken, he expoundeth the same fully.

Teachers herein ought to follow this holy Prophet, ma-*Vse.*
king plaine the doctrine of truth vnto their auditorie, that the
point in hand be not mis-understood: we must be as *Nathan*
to *Danid*, 2. Sam. 12. 1. 7. and as the Prophet vnto *Achab*:
1. King. 20. 39. 42.

That by a true description of a blessed man, our iudgements *Doct. 2.*
may bee rightly informed, to know who is indeed blessed, who are
not. The Psalmist here, and euery where, by description set-
teth out to vs this blessed man, so to know him: Psal. 112. 1.
and 128. 1. 2. and 119. 1. 2. 3.

To know a blessed man, finde out the description of him, *Vse.*
as he is in the holy Scriptures laid open before vs, hereby shal
we iudge rightly of our selues and of others, and not erro-
niously account those blessed, that bee rather accursed, nor
those cursed, which are indeed truly blessed.

In describing the blessed man, the Prophet doth set out his *Explanation.*
godlinesse: but yet doth not rest in generall tearmes, he laieth
him open in the seuerall parts thereof, particularizing his pic-
tie, and religious practises. By this, teaching

That a blessed man in the Lords sight, is to be found by his god- *Doct. 1.*
linesse. For before is proued, that the godly man is the blessed
man.

This confuteth their error, and condemneth their practise, *Vse.*

who seeke in, and by worldly honour, pleasure, profit, naturall gifts, arts, knowledge of tongues, or in and by, the compounded habit of morall vertues, to become blessed, and not by true godlinesse.

Doct. 2. *That godlinesse doth not stand of generalities, but of certaine distinct parts, in which he that is godly doth exercise himselfe: as here the Psalmist plainly teacheth, and so in Iob. 1. 1. 8. and 2. 3. so Act. 10. 2. and Luk. 1. 6. Gen. 6. 9.*

Vse. To be held godly, shew foorth the parts of godlinesse, the generall in specials, the whole in parts, as the godly be in holly writ commended, according to the forenamed Scriptures.

Doct. 3. Therefore hereupon may be concluded: *That where at least the maine and principall parts of godlinesse are not practised, there is not true godlinesse it selfe.*

Vse. Confutation of such, as vainly doe conceit themselves to be godly: and yet examine the parts, and there shall be found none.

Explanatio. *Blessed is that man]* These words, as they are to be considered with the third verse and sixth, setting out the reward of this godlinesse, so also to be conioyned with the words immediately following in this 1. and 2. verses thus: That man is blessed that hath not walked, &c. To teach vs,

Doct. *That a man is blessed as well in his graces, and practise of godlinesse; as in the benefits and comforts, wherewith the Lord rewards him in mercie for the same.* For else why are men said to be blessed, because they be godly? Luk. 11. 28. Psal. 119. 1. 2. Matth. 13. 16. Psal. 34. 8. and 40. 4. and 106. 3.

Vse 1. To hold our godlinesse, to be the first and principall part of our blessednes here, and that other things are onely the rewards thereof for greater encouragements to well doing. Deut. 28. 1. Tim. 4. 8.

Vse 2. A reproofe to such, as onely thinke themselves then blessed, when they with profession of religion, enioy peace, and outward prosperitie; when they also are blessed, who suffer for their profession: Matth. 5. 10. 11. 1. Pet. 4. 14.

Explanatio. *Walketh not]* In the description of a blessed mans godlines, the Psalmist shewes, both what hee doth not, and what hee doth:

doth: but in the first place, what he doth not. By this may we learne,

That the practise of pietie stands of two parts: viz. the leaning of that which is euill, and the doing of that which is good. This are we taught, in Isai. 1. 16. 17. Psal. 34. 14. and 37. 27. Ephes. 4. 22. 23. 1. Pet. 2. 1. Act. 26. 18. Doct.

To ioyne these two together as inseparable companions, *Vse 1.* in one profession of pietie.

A confutation of such as verily thinke themselues religious if they leaue euill, (if so they could indeed) though they doe no good. But consider these places: Mat. 3. 10. Luk. 13. 7. Mat. 25. 42. Isai. 59. 4. Ier. 5. 28. and 9. 3. and 1. 17. Iudg. 5. 23. and 21. 5. 10. *Vse 2.*

A reproofe to such as doe pretend well doing, yet are not reformed: of such speaketh *Esay* in chap. 58. and *Salomon* in Prou. 30. 11. but marke the exhortation in 2. Tim. 2. 19. *Vse 3.*

That the first part of religion is the leaning of euill: Tit. 2. 11. 12. Luk. 1. 74. 75. Psal. 119. 32. Let vs therefore leaue wickednes, before we goe on to practise goodnesse: else our labour will be in vaine, our seruice not acceptable to God: Esai. 1. 11. 12. 13. 14. 15. Prou. 3. 7. 8. Doct. 2.

Walketh not. Or, doth not walke. Here in this word is an act, noting an outward and visible conuersation: so in the word *not stand, not sit*: to note vnto vs, *Explanation.*

That a godly blessed man, doth not only in iudgement disallow, and in affection hate euill, but doth outwardly in his practise auoyd the same: Prou. 14. 16. Psal. 119. 101. Doct.

Therefore let vs not onely inwardly condemne and dislike of euill, but also outwardly eschue it and depart therefrom: Prou. 2. 7. as wee may see the godly doe: Prou. 16. 17. and 14. 16. Psal. 119. 101. *Vse:*

Walketh not in the counsell of the vngodly, nor stand in the way of sinners, nor sit in the seate of the scornfull. Text.

The Psalmist in this first part of the description of a godly mans conuersation, maketh a threefold gradation, in a triple respect; to which, as to generall heads, may be reduced all the sorts of the wicked, all kindes of sinne, and every manner of

finning, with the progresse therein. From this gradation may we learne:

Doct. 1. That there be degrees of wicked men, all not alike wicked, either for matter or manner, noted in these words, *ungodly, sinners, scornfull*: Gal. 6. 1. Esai. 31. 6. Ezek. 16. 46. 47. 51.

Vse. Not to iudge of all alike, but to learne to discerne of the wicked one from another: for some sinne of infirmitie, other maliciously, as Scribes and Pharisees against Christ; some of ignorance, as some Iewes, Acts 3. others of enuie, and premeditating thereof, and therefore are not to be dealt alike with: *Iude vers. 22. 23.*

Doct. 2. That there are degrees of sinne, noted in these words, *counsell, way, seate*, I. Ioh. 5. 16. 17. Psal. 19. 12. 13. Ezek. 23. 43.

Vse. To know that there may be a progresse in wickednesse, to take heed of the beginnings thereof, that we come not to the height.

Doct. 3. That there be degrees in the manner of sinning, expressed in these words, *walketh, standeth, sitteth*, the former Scripture in the two other doctrines, doe shew this, being compared together.

Vse. To consider in our falles how we haue offended: for thereafter are we to bee humbled: and from hence also may there arise some hope of mercie to comfort the afflicted soule of the penitent, when with S. Paul they know they sinned of ignorance through vnbeleefe, and not maliciously.

Explanation. The blessed man here is said to auoid all these: he walkes not, nor stands, nor sits with these wicked ones: to teach vs,

Doct. That a godly blessed man eschueeth all sorts of wicked persons, all kinds of sinne, and manner of sinning: Psal. 26. 5. and 31. 6. and 119. 115. Ierem. 15. 17. Psal. 101. 3. and 45. 7. 8. and 119. 101.

Vse 1. To endeouour to flie from (if thou wouldest be held godly) all the sorts of wicked men: *Prou. 4. 14. and 1. 15. Psal. 119. 115.* and from all kinds of sinne, hating all false waies: *Psal. 119. 104. 128.* and to feare to sinne in what manner soeuer. It is a part of a godly mans blessednes.

Vse 2. A reproofe to such, as make no conscience to conuerse with

with the wicked, as Psalm. 106. 35. for pleasure, for profit and aduancement to marry with them, to liue in some pleasurable, or some gainfull sinne; to sinne in secret, though not openly, &c. contrary to Psal. 55. 1. Reuel. 18. 4. 2. Cor. 6. 14. Exod. 23. 32. Psalm. 119. 115.

Walketh not in the counsell of the vngodly. These words *Explanation* are the first in the negative part, and the lowest in the gradation, touching the euil men, their sinne, and manner of sinning; yet are such termed wicked and vngodly, shewing

That euen the lowest ranke of such as bee not godly, may bee *Doct.* *accounted wicked, or vngodly, till they amend.* Ezek. 33. 8. 9. & 18. 21. 27.

To be contented to carry this title, till thou beest repentant. For God hath set it vpon thee by his Prophet, and here the lowest degree of euill men are so called. *Vse.*

The word (*rashang*,) translated by some *wicked*, by others *Explanation* *ungodly*, by the *septuagint*, *restlesse*. It signifieth, one *unstable*, *restlesse*, and *vngodly*: teaching,

That men unreformed, naturally through this corruption *Doct.* *are restlesse, without peace in themselves, disturbers of others, and as the raging seas.* Pro. 4. 16. Esa. 57. 20. 21.

To take knowledge of this our vnpeaceable nature, and *Vse.* to bewaile the same. For heereby are we *rashang*, euen condemned persons, to whome this terme is giuen. Psal. 109. 7. Iob 27. 7.

Counsell is ascribed heere to the vngodly, in these words, *Explanation* *the counsell of the vngodly*: whence we may obserue,

That the wicked and vngodly haue their counsell, 2. Sam. 16. *Doct.* 20. Numb. 31. 16. 2. Kings 6. 8. Matth. 12. 14. Ierem. 18. 18. Hest. 3. 1. Sam. 22. 9. Dan. 3. after which also they doe walke, as the places doe proue, and stir vp others thereunto, Prou. 1. 11. 1. King. 21. 7. 2. Sam. 16. 21.

To take heed therfore of them, and to learne to be wise as *Vse.* Serpents, and innocent as Doves, as our master teacheth. Matthew. 10. 26. and bee not counselled by them. Prouerbs.

1. 10.

The word *gnatsab*, signifieth the counsell decreed by deli- *Explanation* *beration,*

beration, as the counsell of *Achitophell*. 2.Sam.16.23. where the word is vsed, teaching

Doct.

That euill men are wise to doe euill, and can aduisedly proceed. Ier.4.22. see more, Psal.2.2.

Vse.

Therefore to pray with *Dauid* against their wisdome and crafty pollicie, that God would confound it, as in the 2.Sam. 15.31. for he can ouerthrow their deuises, Nehem. 4.15. Psal. 33.10. Ioh.5.12. Esa.41.11.—16.

Explanatio.

Walketh.] so stand and sit, is heere put indefinitely, for time past, present, and to come, and doe note a continued action, for that here is a generall doctrine, and not an historicall narration. And to *walke* in the counsell of any, is either to doe as they aduise, 2.Chron.22.3.4.5. or to imitate them, Mich.6.16. heere it is said that the blessed man walketh not in the counsell of the vngodly. Hence we learne,

Doct.

That a godly man is not to goe to take wicked mens aduise, neither is he to be a follower of them, his conuersation is not framed after their counsell. Iob.21.16. and 22.18.

Vse.

Reprooffe to those that doe fashio[n] themselues, to the wills and pleasures of wicked men, like those mentioned in 2.Chron.22.3.4.5. and yet would be iudged godly and religious, but consider, Romanes. 12.2. Psalm.15.4. Iam. 1.27.

Explanatio.

To *walke* properly, speaking of the body, is to set footing and to goe forward, figuratiuely, it is put for conuersation of life, touching faith and workes. Psalm. 118. 1. and 119. 1. Gen. 5.24. compared with Hebr. 11.5.6. 2.Pet.2.10. Jude vers.11. A godly man thus walkes not in the counsell of the wicked: teaching heereby,

Doct.

That albeit a godly man may slip aside, 1.Kings 8.46. Iob. 15.14. *and bee suddenly mooued by the counsell of the vngodly, yet he sets not footing still to goe forward, to make it his whole course to liue and continue therein:* as the falls and rising againe of all the godly do proue, and Romanes. 7.19. Galat. 5.17.

Vse 1.

To consider of the falls of the godly, and the vngodly, and to make a difference betweene them.

To

To tell vs that though we do fall, and ſlip aſide, yet may we *Vſe. 2.*
not continue in euill, for that the godly doe not, but walke
with God. Gen. 5. 22. and 6. 9. and 17. 1. 1. King. 3. 6. Eſa.
38. 3. It is an *Elm* as the child of the Deuill, and one full of
miſchiefe, that will not ceaſe to peruert the right waies of the
Lord. Acts. 13. 10.

Nor ſtand in the way of ſinners.] This is the next gradation *Explanatiō.*
touching the ranke of euill ones in the degree of ſinne, and
manner in ſinning, and the ſecond branch of the negatiue
part: by this we may learne,

That he that becommeth a ſinner, and ſtandeth in their way, *Doct.*
is entred farther into the kingdome of the Deuill, than thoſe
that walke in the counſell of the wicked.

To ſearch into our eſtate, and to conſider into what a de- *Vſe.*
gree of ſinne wee are fallen: to worke in vs the greater hu-
miliation, feare, and repentance.

Sinners.] Theſe are in an higher degree of euill than the *Explanatiō.*
reſt called *ungodly*, or *wicked*: Hence obſerue,

That there are not onely ſuch as be wicked; (as are all by na- *Doct.*
ture) but which may alſo be called, and accounted ſinners. Gen.
13. 13. 1. Sam. 15. 18. 1. Tim. 1. 9. Mat. 26. 45. For men
may be diſtinguiſhed by names, as they ranke themſelues in
ſinne.

To be contented to bee called as thy courſe doth deſerue: *Vſe.*
as men will bee deeper in ſinne, let them looke for a greater
diſgrace, and titles anſwerable thereunto. Eſay. 1. 10. Amos
4. 1. Zeph. 3. 3. Acts. 13. 10. Ierem. 9. 2.

The word *Chataim*, comming of *Chata*, to erre out of the *Explanatiō.*
way, here tranſlated *ſinners*, is meant enormous perſons, vi-
ciously giuen, ſo as they are repured vile, as the word is taken
1. King. 1. 21. and to ſuch is this name giuen, Pſalm. 26. 9.
and 104. 35. Mat. 9. 10. 13. and 11. 12. and 26. 45. Luke
5. 30. and 7. 37. and 19. 7. Iohn 9. 16. 31. by this may we
learne,

That theſe are to be counted ſinners, who erre from the way *Doct.*
of well-doing, & ſo giue themſelues to euill, as they become vile,
the places in the explanation proue this.

To

Vse.

To discerne a difference betweene hauing of sin, I. Ioh. 1. and to bee a sinner: all haue sinne, but all are not accounted sinners, opposed to them that are good, Eccl. 9. 2. in this respect, they that are born of God, are said not to sin. I. Ioh. 3. 9. They liue not in a trade or way of sinning; they perhaps may step at vnawares, but not walke: stray, but not stand; stumble vnwillingly, but not sit downe wilfully in wickednesse; of weakenesse they may turne aside a litle, but they are not workers of iniquity, but walke in the Lords waies. Psalm 119. 3.

Explanation

The way of sinners.] As counsell was giuen to the wicked, so heere way to the sinners, to shew.

Doct.

That as wicked haue their counsell, so sinners haue their way: of which read, Prouerbs 2. 12. 13. 15. and 12. 15. and this Psalm. 1. 6.

Vse.

Learne to know their way to auoid it. Psalm. 119. 29. 101. 104. 128. whether it be their way in doctrine & religion, or of life and manners, for the worde way is thus large in signification and vse. Gen. 6. 12. I. King. 15. 34. 2. King. 8. 27. Ier. 2. 23. and 3. 21. and 10. 2. 3. and 26. 3.

Explanation

The word *derech*, way, properly is a common troden path, or trackt. Gen. 49. 17. it is also vsed figuratiuely, for an vsuall custome, Gen. 31. 34. so for a common course of liuing, whereunto any are accustommed, and daily doe tread in, teaching,

Doct. 1.

That the way of sinners is a common road, and a beaten tract of sinning; or the custome of sin is their ordinary course.

Vse.

To seperate from their fellowship, for they cannot but doe wickedly. Prou. 4. 16.

Doct. 2.

That this custome of sinning, is a degree of wickednes, it is heere in the second place.

Vse.

To take heed of accustoming our selues to sin, and pray as David doth, Psalm. 119. 133. and consider the words of Ieremy, chap. 13. 23.

Explanation

Their course is called a way: to enforme vs,

Doct.

That by their life and conuersation, as by a way, they may know, to what place they are going, up to heauen, or down to hel,

By

By our liues and conuersations so iudge of our future *Vse.*
states, for thereafter shall we bee rewarded, Rom. 2. 6. Prou.

24. 12. 3. Cor. 5. 10. Gal. 5. 21. 23.

Stand.] The worde *gnamam*, properly signifieth to stand *Explanation*
vnmoueable. Psal. 33. 11. as one that hath pitched his tent,
to dwell there; figuratiuely it is put for the settlednesse of the
affection, and the heartes resolution, Psal. 122. 3. according
to that, Gal. 5. 1. though the wicked do thus, yet the blessed
man here is said, not to stand in the sinners way, and custome
of sinning: learne

That the sinner is resolved to doe euill, Ierem. 44. 16. and *Doct. 1.*
will not be remoued. Example, *Elies sonnes; Ieroboam, Gain,*
Pharaoh. Exod. 5. 2. 3. Pro. 27. 22.

Take heed of resolving to liue leaudly; it is the property *Vse.*
of the sinner, the signe of a reprobate heart, & desperate mad-
nesse: consider. Prou. 29. 1. and 28. 14. Leuit. 26. 14. 21.
27. 41. Es. 9. 13. 14. 15.

That a blessed man, is not of a settled affection, resolved to *Doct. 2.*
pitch his standing in a custome of sinning with wicked sinners;
he may slide, and fall, but resolue not to sinne. For a *Da-*
uid is purposely resolved to keepe Gods Law, and applieth
his heart thereunto, Psal. 119. 112.

Stand not in the way of sinners, if thou wouldest be held *Vse.*
godly; for though the prodigall sonne fall, yet he settles not
himselfe in wickednes, but comming to himselfe, he resolves
to change his course. Luke 15. 18. Yea when *David* doth
consider his waies, he will turne his feet vnto the Lords sta-
tures. Psal. 119. 59.

Nor sit in the seat of the scornerfull.] The third degree of *Explanation*
uill ones, sinne and manner of sinning, and the last branch of
the negatiue part, by this we may learne.

That there are scorers. Prou. 1. 22. and 9. 7. 8. and 14. 6. *Doct. 1.*
and 13. 1. and 22. 10. Luke 16. 14. 2. Pet. 3. 3. Mat. 27.
34. 41.

Looke to finde such as will bee deriders and mockers at *Vse.*
goodnesse, scorning reproofe, and making a iest of godly
simplicity. Of mockers wee reade, Genesis 21. 9. As. 17.

Mat. 26. 68. A. 2. 12. 2. King. 2. 22. Iere. 20. 7. Heb. 11. 36.

DoE.2.

Doct. 2. That these scornors are the worst sort of evil persons: A man is wicked by nature; a sinner, by custome and often practise of sinne: but a scorner is so, through hardnes of heart, and contempt of religion. Septuagint translate it by, λοιμός a pestilent person.

Vsc:

**You scorners know your selves to bee the grand-children
of the diuell, and consider your end: Prou. 1. 22. 26. 27. and
9. 12. and 19. 29. and 3. 34. Eſai. 29. 20.**

Explanation.

Definition. The word *lesim*, translated scorers, signifieth such as bee arrogant euillers at words and deedes, craftie, cunning to do euill, hating rebuke, malicious, deriding holie exercises in words, gesture, countenance, &c. Hereby may wee bee informed to know scorers.

DoE.

That they be such, as out of pride, hate rebukes, canill at words and deeds, mocking at godlinesse, contemning reformation, taking libertie to sinne, making light of Gods iudgements, and doe securely blesse themselves: Places compared and examples shew this truth: Prou. 1. 22. and 13. 1. 2. Chron. 36. 16. Luk. 16. 14. Esai. 28. 14. 2. Pet. 3. 3. 4. Iude vers. 18. Pro. 9. 7. 8.

Vsc.

Hereby learne to discouer scorers: note also their vild-
nesse, to detest their sinne, that we may not be like vnto them.
And for this reade Pro. 1. 22, and 9. 8. and 13. 1. and 21. 11.
and 22. 10.

Explanațiō.

Explanatio. *The seate of scorners.*] As before counsell was ascribed to the wicked, and way to sinners: so a seate to scorners. *Seate*, is properly taken for a place to sit in: 1. Sam. 20. 25. Job. 29. 7. figuratiuely for authoritie, Matth. 23. 2. This sheweth,

Doct. 1,

Doct. 1. That the course of scorners is unalterable, and their persons incorrigible: Prou. 13. 1. and 9. 8. for they take authoritie to sinne, as controulers, not be controlled.

Vsc.

Vse. *1. Bo. 1.* Not to rebuke them, lest they hate thee, they will not heare thy rebukes, as the places shew: for they take pleasure in scorning, *Pro. 1. 22.* they are as the blackmoore, *Iere. 13. 23.* and as *Abab* that sold himselfe to commit wickednesse, *1. King. 21. 25.*

Doc. 2.

That these wicked wretches, yet quick witted, often get the
seats

seate of authoritie with euill Princes: Ose. 7. 3. See it in Zedekiah, Pashar, and Amaziah.

To bewaile this corruption in the world, in which, cursed scorners hated of God, yet get the seate among men.

That the scorners sinning, is made here the highest degree of sinning in this gradation. Counsell, is the error, and misleading of the minde: way, the defilement of life; but seate, and therein sitting, the height of both. One saith: *Ambulare, est humana fragilitatis; stare, peruersae voluntatis; but in cathedra sedere, cordis obdurati malignitatis.*

Scornfull men, learne hereby the nature of your sinning: if your will be the deepest in transgression, your plagues shall be answerable in the day of iudgement, when God will reward euery one according to his doings: Rom. 2. 6. 2. Cor. 5. 10. Pro. 24. 12.

Nor siteth] This is spoken of the godly blessed man, that he sitteth not in the seate of the scornfull. To sit, is to abide, continue, and dwell: Psal. 2. 4. and 101. 6. 7. and 132. 14. or to companie with, Psal. 26. 4. 5. Seate, is further taken, for an habitation and dwelling, Psal. 107. 4. 7. and 132. 13. or for an assembly, Psal. 107. 32. Hence we learne,

That a godly man continueth not with such wicked, and euill men; he doth not familiarly company with them, neither isyneth himselfe to their meetings: Psal. 26. 4. 5. and 31. 6. and 119. 115. Iere. 15. 17.

This condemneth them, which for feare, fauour, hope of gaine, or otherwise, can bee content to be companions with such, doe frequent their meetings, and make one with them. But it is a part of godlines, and of the godly mans blessednes (here noted) not to sit in their seate.

VERSE. II.

But his delight is in the law of the Lord. And in his law doth he meditate day and night.

That is, he doth indeed quite contrarie, to wit, not onely auoiding euill, with all the steps and degrees thereof,

^a Psal. 101. 2.
and 145. 2.
Luke 2. 37.
Acts 2. 46,
and 10. 2.

^b Prou. 10. 23.
^c Psal. 119. 14.
16. 24. 72 and
112. 1. Ier. 5. 16.

^d Psal. 119. 15.
33. 148.

^e Psal. 119. 46.
172. Pro. 10. 31

Explanation.

Doct.

Vse 1.

Vse 2.

Explanation.

Doct.

Vse.

20

DAVIDS MUSICK.

Psal. 1.

with all occasions thereunto, but daily exerciseth himselfe in
a good things. And howsoeuer the wicked make a sport, and
a game of sinne,^b and cannot bee merrie except they haue
done some euill: yet this blessed man, can solace himselfe in
nothing but the holy Scriptures, the law of his God: And
these indeed doe yeeld him such true ^c delight, that they are
the onely subiect of his thoughts, to be ^d musing vpon, as al-
so of his words to be ^e speaking of them continually.

Before is shewed, what a blessed man *doth not*, now *what*
he doth, and both conioyned to one person, teaching

That a godly man, resteth not onely in leauing of wickednesse:
but he setteth himselfe forward, to the practise of goodnes: Iob. 1.
1. 8. and 2. 3. David carefully auoided sinne, Psal. 119. 11.
133. but it was to keepe Gods word, Psalm. 119. 101. The
godly are set out by their goodnesse. Cornelius, Act. 10. 2.
Zacharie and Elizabeth, Luk. 1. 5. and 19. 8. Iam. 2. 25.

As we doe leaue euill, so let vs endeuour to doe well: it is
our bounden dutie, Psal. 34. 14. Esai. 1. 16. 17. Psal. 37. 27.
Rom. 12. 9. Of this further, see before, vers. 1 towards the be-
ginning.

Reproofo to such as iudge themselves good Christians by
not doing euill, when yet they doe not that which is good:
but let such consider these places: Iudg. 5. 23. Matth. 3. 10.
and 23. 4. 1.

But This is a note of diuersitie, putting a difference of that
which is before, and that which followeth by this to note
to vs,

That a blessed manns course, which he taketh in hand, is diffe-
ring from every course of all sorts of the euill ones, whose waies bee
escheweth: See this in Iacob from Esau, David from Saul, Mi-
chaab from Zedkiah, Ieremiah from Pashur, Ioseph of Arima-
thea from the other Elders, &c.

Let thy differing course which thou doest practise, make
thee to be discerned from the courses of the wicked, if thou
wouldest be held, one leauing their waies: for it is not thy
bodily leauing of their companie, that seuereth thee from
the: but thy contrary practises, in holines and righteousness.

His

His delight] Here the godly and blessed mans delight, is *Explanation.*
opposed to all that went before. As if he should say, he walks
not in the counsell of the vngodly, nor stands in the way of
sinners, nor sits in the seate of the scornfull; because his de-
light is vpon another thing that is better. Doctrine,

That the soules contrary delight in men, causeth one mans *Doct.*
course, to be contrarie to another mans. This is true generallie:
so much more betweene the godly and wicked, whose de-
lights so greatly differ, as here may bee noted, also in other
places of the Psalmes and Prouerbes, in which their differing
delights and courses are fully set downe.

That wee may differ in our courses, let vs set our loue and *Vse.*
delight on good things, differing from the delights of the
wicked: for as our hearts are set, so will we meditate and pra-
ctise. *Dauids* delight was in Gods law, Psal. 119. 14. 20. 24.
73. therefore he meditated in them, Psal. 119. 15. and refrai-
ned his feete from euery euill way: vers. 101. 128.

The word *Chephets* of *Chaphets*, signifieth to embrace with *Explanation.*
loue, with good will, with a pleasurable loue, and an affectio-
nate will and desire vnto a thing: Esai. 62. 4. Gen. 34. 19. It
is a louing delight, or delightfull loue, and therefore are both
read together, Psal. 119. 47. Hence obserue,

That a godly man hath his true delight and pleasure: Pro. 29. *Doct.*
6. *Dauid* speakes of great delight, Psal. 119. 14. He danned
before the Arke, 2. Sam. 6. 14. The wise men reioyced exce-
dingly, Matth. 2. 10. So others, Act. 5. 41. and 8. 39.

Therefore let vs not thinke the state of the godly to bee *Vse.*
comfortlesse and miserable, as the wicked imagine: for that
they cannot know nor feele the godly mans ioy; because the
godly delight in the Lord, Phil. 4. 4. Psal. 64. 10. and in good-
nesse, 2. Chron. 6. 41. but not in the carnall pleasures of the
world, as the wicked doe, Prou. 10. 23. and 14. 9. and 2. 14.
which maketh these to speake euill of them, 1. Pet. 2. 12. and
to wonder at them. 1. Pet. 4. 4.

Is in the law of the Lord.] Here is noted wherein a godly *Explanation.*
man is delighted, not in vanitie, wickednesse, foolish bookes;
not onely in the lawes of man, nor in the things of this life,

wherein the wicked take delight: but in the law of the Lord, that is in Gods word, for it is put for the whole word of God, Psal. 19. 7. Ioh. 10. 34. Iam. 1. 15. that is, the holy Scriptures, which is to vs the word of God, and about which we may not presume, 1. Cor. 4. 6. This heere is opposed against the counsell, way, and seate of euill men. From hence wee may learne many things.

Doct. 1.

First, that a godly blessed man, is delighted in the holy Scriptures: he hath a loue and desire to them: Psal. 119. 16. 24. 35. 47. 77. Iob. 23. 12. Psal. 16. 10. Deut. 33. 3.

Vse 1.

To delight in the law of God; it is a part of a godly mans blessednesse, and his propertie. Now what kinde of delight, and how great our ioy and loue should bee thereunto, reade Psal. 119. 14. 54. 72. 97. 111. 117. See the motiues hereunto in the same Psalme. vers. 92. 104. 105. Pro. 2. 10. 16. and 8. 10. 11. and Rom. 1. 16. and 10. 14. Mat. 13. 44. Deut. 32. 47. Iosu. 1. 7. 8. Iere. 6. 10. 11.

Vse 2.

Reproose to such, as take no delight in the holy word of God. Iere. 6. 10. but let such consider, Psal. 119. 150. 155. Ioh. 10. 27. and 8. 47.

Doct. 2.

Secondly, that therefore the word of God affoordeth pleasure and delight to the godly man: Psal. 119. 103. and 19. 10. Ezek. 3. 3. Reuel. 10. 9. 10.

Vse.

To labour to finde this sweet and pleasurable taste of Gods word: for the saying of *Salomon* may bee most truly verified vpon Gods word, Pro. 16. 24. If we cannot perceiue this excellencie of the word, it is because we are yet naturall. 1. Corinth. 2. 14.

Doct. 3.

Thirdly, that a godly mans piety and religion is not forced nor counterfeited, for the word is ioy & delight vnto him. The word Chephets is voluptas & prompta voluntas, Psal. 111. 2. The Septuagint translate the words thus, οὐκ ἔσονται τὰ θελήματα αὐτοῦ.

Vse.

This serues to condemne all those for hypocrites, time-seruers, and carnall people, who entertaine religion of a custome, of feare, for companie; but not as the godly man, of a ready good will, out of a true delight therein.

Doct. 4.

That a godly man preferreth this word of God before the coun-

sell

fell of the vngodly, the way of sinners and seate of the scornfull, all which he escheweth for his delight boerin, Psalm. 119. 115 and by the power thereof is deliuered from them. Prouerbs 2. 11. — 16.

To preferre the holy worde of the Lord before all mens *Vse.* deuises, counsells, wayes, and authorities: the godly man doth so, and the worde will worke this in thee, if euer thou dost feele the liuely efficacy thereof.

And in that law.] By Law as is aforesaid, is to be vnder- *Explanatiō.* stood the whole Scriptures. viz. *Genesis. Gal. 4. 21. 22. Prophets. 1. Cor. 14. 12. Psalmes. Ioh. 15. 25.* it is put for doctrine generally, *Psal. 78. 1.* as the law of workes and law of faith, *Rom. 3. 27.* Hence learne,

That the holy Ghost deliuers the Scriptures in wordes some- Doct. time, which may haue diuers acceptions: instances are euery where to be found.

To consider of the words of the holy writ, and not to take *Vse.* them rashly, but know first the variety of significations, and the circumstances of the place, thereby to take thence the right meaning of the words.

In that the Scriptures of God are called a Law, it may *Explanatiō.* teach vs,

That the word of God hath a commanding power, force, and Doct. authority, to gouerne and moderate, requiring obedience, as a law of euery one of the Lords people and subiects.

To entertaine the word, and study the Scriptures, as a law, *Vse.* for thy guide and governance, and to become therunto obedient: otherwise to read them, is not to make a right vse, or to aime at the true end, for which the word was written: read *Deut. 4. 10. 13. 14. and 30. 12. Psalm. 119. 33. 34.*

The word *Thorah*, Law or doctrine, commeth of *jarah*, to *Explanatiō.* cast forth or to dart, and it implieth an orderly disposing of the doctrine. For in *2. Sam. 7. 19.* the word is *Lawe*, and in the *1. Chron. 17. 17.* is *disposition*. Hence note,

That Gods word is an orderly manner of instructing, & with- Doct. all sharpe and piercing. *Eccles. 10. 11. Heb. 4. 12. Act. 2. 37.*

Not to thinke the word to bee inmethodicall, and there- *Vse.* fore

fore to handle it too rudely: but to vse it warily and wisely, as a sharp too edged sword, piercing into the soule. Hebrews 4. 12.

Explanation

Doth he meditate.] The word *ichgeb* of *bagab* meditate, is put indefinitely, *hath*, *doth*, and *will* meditate, vsually; the word importeth study and exercise of the mind, which often bursteth out into voyce: it is vsed for musing in the minde and heart, Prou. 24. 2. Esa. 33. 18. also for muttering with the mouth which the heart mindeth. Psal. 2. 1. and 37. 30. Prou. 8. 7. Esa. 59. 3. with a low and imperfect voyce, Esa. 8. 19. Learne,

Doct.

That the godly which delight in the law, do meditate, studie, and exercise their minds in it, as David did, Psal. 119. 15. 23. 97. 99. and 63. 6. yea, they will talke and speake of it. Pl. 37. 30. 31. Luke 24. 15.

Vse 1.

To shew our delight in Gods word, let vs haue our minds vpon it, and speake thereof, Deut. 11. 19. 20. and 6. 7. Psal. 49. 3.

Vse 2.

A reproofe vnto such as minde little Gods word: but delight in some other manner of learning, perhaps, and can speake thereof, but out of Gods worde little or nothing.

Vse 3.

This condemneth the folly and madnesse of Papists, who will be held godly, and yet either very little, or not at all, study the holy Scriptures. If these become godly they are such, as heere the Psalmist neuer dreamed of.

Explanation

Day and night.] By this saying hee meaneth continually, and heere note, that the word *day*, is not *jow*, but *jomam*, the last better, being added, to note a continuance of daies, by which speech wee haue commended vnto vs a godly mans meditation.

Doct.

That it is, first, *frequent* & often, Psal. 119. 16. 164. being on the day time, and on the night. Secondly, *vigilant*, he museth on the word, when others sleepe. Psal. 42. 8. and 77. 6. and 92. 2. and 119. 55. 62. Thirdly, *feruent*, Psal. 119. 117. Psal. 39. 3. because in the day time no worldly occasions can withdraw his minde, neither nights sleepe cause him to forget it, Psal. 119. 148. Fourthly, *Constant*, because it

is not faide, a day and a night, but day and night. Psalm 119.97.

To be frequent, vigilant, feruent and constant in our meditation on Gods word. Ios. 1.8. Psalm. 77.6. Deutero. 6.6.7.8. Use 1.

This reproveth; First, the hypocrite, whose meditation is but perfunctory, and without constancy; in aduersity, but not in prosperity, &c. Secondly, the prophane, who meditate deceit, Psal. 38.12. mischief, Psal. 36.4. destruction, Pro. 24.2. vaine things and wicked, Psalm. 2.1. Acts 4.25. Use 2.

VERSE III.

For bee shall be like a tree, planted by the riuers of waters, that bringeth forth his fruit in due season, whose lease shall not fade, and whatsoever he doth shall prosper. Text.

A S if he had said, how can it therefore otherwise bee, but that such a one should bee most fruitfull in all good workes, and also ^a prosperous in all his waies? who cannot more fitly be likened to any thing, than to a fruitfull and greene tree, (suppose the ^c *Palm* or ^d *Olive*, or such like:) For as such a tree being well husbanded, and planted by the riuers of water, in a fruitfull soyle, ^e (where it needs not feare the yeare of drought, nor the heat when it commeth) doth abound with seasonable and ripe fruit, and flourisheth with neuer-fading leaues, which the winter stormes cannot cause to fall, nor the summer heate make to wither: so this man much more, beeing ^f regenerated by God, and sanctified by his grace, and thus ^g planted by his diuine power, (the worke of his spirit) in his *Eden*, the true Church, and engrafted into his sonne Iesus, by the ^h fountaine of liuing waters, the sacred Scriptures, & effectuell graces of his sanctifying spirit, which he giueth to euery one that beleeueth, cannot but be ⁱ filled with the fruits of righteousness, which hee yeeldeth opportunely, and in very due time; and that not onely once, or for a while, but ^k perseuering in well-doing, hee doth continue

Paraphrase.

^a Psal. 112.5.

Acts 9.35. 10.2

^b Psal. 112.13.

^c Psal. 92.12.

^d Psal. 92.8.

Esa. 44.4.

^e Ier. 17.8.

^f Iohn. 3.5.

^g Psal. 92.13.

^h Ioh. 7.39.

ⁱ Phil. 1.11.

Psal. 92.13. 14.

^k Psal. 119.33.

111.112.

vnto the end, without fading through aduerfity, or changing by perfecution; God turning all things to the best, and prospering him in all that he puts his hand vnto.

Explanation The Psalmist setteth out a godly mans blessednesse, as also the fruitfulnessse of his delight, and meditation in Gods law, and this he doth by a similitude, from a tree planted in a fruitfull place, and answerable, in due season bringing forth fruit, heereby giuing vs to vnderstand,

Doct. That a godly mans blessed estate is not easily perceined, or not so deeply considered of, as is worthy. Therefore is it here painted out to the view of all, by this liuely similitude. That the godly are not esteemed after their worth, appeareth, 1. Cor. 4. 13. where they be called, *treasures in earthen vessels*, filthes, and the off-scouring of all things.

Vse. To take a more serious and considerate view of the godly mans blessednesse (which the world indeede cannot truly take notice of) and marke how the Lord setteth him out, by godly comparisons in many places, which are considerately to bee beholden, as the pictures which God maketh, painting out the godly man.

Explanation And he shall be like.] The Psalmist might haue set out the blessed mans condition without a similitude, but the Lord hereby would shew vs,

Doct. 1. That the minds of the godly can obserue out of the workes of God, that which may put them in mind of heavenly things, Psal. 123. 2. and 125. 1. 2. and 128. 3. Eccles. 12. 2—7.

Vse. Heereby let vs learne so to looke vpon, and to consider of earthly things here, as thereby we may ascend vp to heavenly. Thus are the godly taught of God to doe, but an vnwise man knoweth not this, Psal. 92. 6.

Doct. 2. That it is lawfull to make resemblances, and likenesses betweene corporall and spirituall, earthly and heavenly things, for our better instruction. Esa. 5. Psalm. 92. 12. Mat. 13. 3. 24. 31. 33. 44. 45. 47. Luke 13. 6. and 15. and 18. Reuelat. 21. 10.

Vse. To vse our liberty thus in teaching, wisely, and soberly, for the edification of the hearers. Christ Iesus the chiefe shepheard,

shepherd, the Prophets, and Apostles, haue vsed to teach by similitudes.

A tree.] The word *gnets* signifieth *lignum aridum*, Psalm. 74.5. and is translated by *עץ*, which we call wood, a boule, a logge, but is also vsed for a greene tree. Gen. 2. and 3. and in this place; The kind of tree is not named, as in Psalm. 92. 12. and Esa. 44.3. but whatsoever it be, the comparison wee see is from a tree, not from fading grasse, or such a weake thing, as a man naturally is compared vnto, Esa. 40.6. Iam. 1. 10. 1. Pet. 1. 24. and so are the wicked, Psalm. 37. 2. and 92. 7. but the godly are as a tree, teaching,

That the godly are solidly grounded, and stablished in their courses, as hauing taken deepe root, Mat. 13. they are as mount Sion, Psal. 125. 1. Mat. 16. 18. Doct. 1.

This serues to abate the spirits of wicked men who attempt to ouerthrow the godly, but they meditate a vaine thing, Psal. 2. 1. for they are grounded and the Lord will stablish them, as the Apostle prayeth, 2. Thes. 2. 17. and will defend them. Esay. 10. 16. Vse.

That they can endure heat and cold, blasts and shaking. Ier. Doct. 2. 17. 8. Mat. 7. 25.

Labour then to stand fast, all that professe godlinesse; and consider, Pro. 24. 10. Mat. 7. 26. 27. Vse.

That their height ouertoppeth all the beasts of the field, that with their feet they cannot tread them downe, that is, the power of the wicked shall not preuaile against them. Psal. 68. 1. 2. 3. 17. 18. 20. 35. Doct. 3.

Comfort vnto the Church, and let not the godly fear their enemies: consider these Scriptures. Psalm. 46. 1. 2. 5. 10. 11. and 49. 14. and 97. 10. and 37. 13. 15. 17. and 29. 10. 11. Vse.

Planted.] The worde *shathul* is properly spoken of that which is remoued from one place to be set in another, Ezek. 17. 22. 23. shewing, Explanation

That a godly man is not in his naturall state and growth; for by nature he is as others, gness, lignum aridum, a dry logge or tree. Ezek. 17. 24. flesh of flesh, Ioh. 3. 6. a child of wrath, Eph. 2. 3. but the Lord hath remoued him from the state of

corruption, and planted him in his house, Psal. 92. 13. that is, in the state of grace, and sanctification: thus the Church is Gods plant, Esa. 5. 7.

Vse.

Heereby let all naturall men iudge of their state, till they be remoued thence, they are not to be accounted among the godly, though they haue neuer so great gifts of nature: they bee not the trees of righteousness, the planting of the Lord, Esa. 61. 3. but as fruitlesse trees, in their proper soyle of corruption.

Doct. 2.

That a godly man is so blessed, not by natures production, but by a spirituall plantation, in the state of grace and regeneration by the Lords hand, Esa. 61. 3. and 60. 21. Ierem. 2. 21. Rom. 11. 24.

Vse. 1.

To acknowledge thankfully our grace, and goodnesse, to be of God, and not of our selues; for it is hee that works will and deed, Phil. 2. 13. and maketh barren & dry trees to flourish, Ezek. 17. 24. Esa. 44. 3-4.

Vse. 2.

A confutation to such as exalt nature, and mans power in his conuersion, contrary to these Scriptures. Gen. 6. 5. and 8. 21. Eph. 2. 1. Phil. 2. 13. 2. Cor. 3. 5.

Explanatio.

By the riners of waters.] The word *palgo* signifieth the diuision of waters, it commeth of *palag*, to diuide, and so may bee translated brookes, beckes, or as wee may say, *vineretes*, streames parted, Prou. 5. 15. 16. comming from a fountaine, or head-spring, Iob. 29. 6. running in a pleasant valley: whether the waters come from aboue or below: for *Majm* is the dual number, noting two sorts of waters, which this tree hath benefit of: from this similitude we may learne,

Doct. 1.

That a godly blessed man is planted in a pleasant and fertile valley, Ezek. 17. 5. as Adam in Paradise, Gen. 2. that is, in the house of the Lord, Psal. 92. 13. in spirituall Sion the ioy of the whole earth, Psal. 40. 2.

Vse. 1.

To iudge the godly mans station most happy, though it cannot be discerned with the mortall eye of man, in his natural estate: but his place is so pleasant as the eye hath not seen, &c. 1. Cor. 2. 9.

Vse. 2.

The godly to reioyce in their portion, and in the lot of their

their inheritance. *David* desired to dwell in Gods house for euer, so pleasant is that place: Psalm. 84. 1. 2. 4. and 27. 4. and 26. 8.

That a godly man is so planted, as he hath the benefit of the spirituall waters: as the type sheweth, Ezek. 19. 10. Ierem. 17. 8. Now these spirituall waters, Ezek. 47. 1. — are the graces of Gods holy spirit, and the sacred Scriptures, of which we may reade, Psal. 46. 4. Esa. 12. 3. and 55. 1. and 44. 3. Iere. 2. 13. and 17. 13. Zach. 14. 8. Ioh. 4. 10. 14. and 7. 38. 39. 1. Cor. 3. 6.

To labour to feele this benefit of the spirituall waters, as *Vse 1.* the tree doth of other waters: to spread in the roote, to be full of sappe, not to wither or to be dried vp, for want of moisture: but to be greene, and flourishing.

This may shew men how to iudge of themselves, who are *Vse 2.* without the graces of Gods spirit, and without the ministerie of the word, they be no trees of Gods planting, they be without Christ, Rom. 8. 9. and in a perishing condition, Prou. 29. 18. but these waters cause life, Ezek. 47. 9.

A blessed godly man, so partakes of these spirituall waters, as Doct. 3. it is yet in measure: for he is not planted vpon the full waters, but by the diuision of waters: so euery one receiueth according to his measure, 1. Cor. 12. 11. Mat. 13. 23.

Euery one to bee content with his portion in heavenly things here: for none can in this life bee perfect, and euery member is to bee so gifted, as one may benefit another, and one stand in need of another. *Vse.*

That bringeth forth] Laten, will giue, the future here, noteth *Explanation.* a continuall act: it giueth, that is, it doth bring forth freely, and is continually fruitfull. Before is shewed the plantation, and watering, that is, our ingrafting into Christ, and sanctification by the word and spirit, and here the fruit of both.

The godly planted by the Lord (as is said) are not barren trees, Doct. 1. but fruitfull, and so continue: Ezek. 47. 12. Ier. 17. 8. Ioh. 15. 5. Rom. 7. 4. Psal. 52. 8. and 92. 14. Reuel. 2. 19. Mat. 7. 17.

To shew forth the fruits of our plantation, and ingrafting *Vse. 1.* into Christ: such are fruitfull, Ioh. 15. 3. 4. and such as haue truly tasted of the heauenly waters, Col. 1. 6. 1. Thess. 1. 5. 6. 7.

2. Theſſ. 1. 3. 2. Pet. 1. 8. called trees of righteousnes, Eſa. 61. 3. and 60. 21. fruitfull ſeede, Marth. 13. Mark. 4. 20. hereby God is glorified, Ioh. 15. 8.

Vſe 2.

This reſproueth two ſorts: Firſt, ſuch as bee fruitleſſe in Godshouſe, Luk. 13. 7. Ioh. 15. 2. Secondly, ſuch as a while are fruitfull, but at the length doe wither, not abiding in Chriſt, Ioh. 15. 4. 6. Mat. 7. 18.

Doct. 2.

That planting, and that by the riuers of waters, goeth before bringing forth fruit: that is, the word, the ſpirit, and ingrafting into Chriſt, before fruits of godlines. Ioh. 15. 4.

Vſe.

To iudge hereby, the cauſes of mens vnfruitfull profeſſion, they haue not the effectuall worke of the Spirit and word of God, neither are they in Chriſt, for then they ſhould be fruitfull, Ioh. 15. 5. Rom. 6. 5. and 8. 5. 11.

Explanation.

His fruit] His fruit, ſo called, as being the fruit of the plantation, not of it ſelfe, as it naturally grew, for it hath the proper fruit of the plantation, which is *his* fruit: thus is it with the godly man: whence this doct.

Doct.

That a godly mans fruit, is not after the fleſh, according to which he was borne, but after the ſpirit, by which he was regenerated: Pro. 11. 30. Mat. 7. 17. 18.

Vſe 1.

To learne to diſcerne of theſe ſpiritual trees by their fruits: for a good tree bringeth forth good fruit: Mat. 7. 17. 18. 20. Rom. 6. 22. and 7. 4. 6. Gal. 5. 22.

Vſe 2.

Alſo to diſcerne his fruits, as he is a man: from his fruits as he is a ſanctified man, to wit, as a tree planted by the heauenly riuers of waters.

Explanatio.

In his ſeaſon.] *in tempore ſuo,* in the opportunitie of time, in the due and conuenient ſeaſon thereof, ſo taken, Pſal. 104. 27. and 145. 15. Leuit. 26. 4. Eccleſ. 3. 2. Eſa. 50. 4. Theſe words are not added to make any thinke, that good fruit is at any time vnſeaſonable, or that a man may vſe his libertie, to take his owne time, to doe well when he liſt; but to commend a godly mans goodnes. Teaching,

Doct. 1.

That a godly mans fruit is ripe fruit: it is done in iudgement and truth, and not vntimely, (as the hypocrites be, and the vainglorious) according as is ſaid, Pſal. 112. 5.

To

To learne to doe good in mature deliberation, that it doe not putrifie and rot: as the vntimely fruite of hypocrites, and the vainglorious, which come not from a sanctified heart, as from them that are ingrafted into Christ, whose fruite is durable.

That he doth good in due time, when occasion fitly is offered, he taketh it, as the good Samaritane, Luk. 10. Doct. 2.

To doe good in season, when fit occasion is offered, Pro. 3. 28. for that is a good mans time, and then is the fruit ripe, pleasant, profitable, and most acceptable.

Reproofe to such, as haue often occasion fitly offered, to shew forth good fruits, and neglect the same. They bee not like the godly disposed Philippians, Phil. 4. 10. but like *Diner*, that fruitlesse tree, or *Nabal* that churl.

His leafe also shall not wither.] By the tree is set out a godly man; by fruit, is to be vnderstood his godlinesse, and righteousness, in word and deede: and by leaues, may be meant the outward beautie, and well managing of his holy profession, in his countenance, gesture, and outward behauiour, which be as pleasant greene leaues, beautifying his conuersation before men. Hence note,

That one truly religious, is not a leasie tree without fruit, as the hypocrite, who is all in shewes: nor a fruitfull tree without leaues, as the rash and headie person, wanting discretion. For both leafe, and fruit, are here giuen to the godly man. So Ier. 17. 8. Ezek. 47. 12. Doct. 1.

Not to be as the hypocrites, all in profession, and nothing in practise: nor to thinke, that it is enough, to doe *bonum*, and neglect *bene*, a good thing may be marred in the making: the word speaketh of our face, Pro. 17. 24. of our words, Pro. 15. 28. and 16. 23. and telleth vs of wisdom, and discretion, Pro. 19. 11. Psalme 112. and of iudgement in our courses, Pro. 13. 23. Hereby shewing, that it is not enough to doe a thing, but to doe it, as it ought to be done.

That such a one is euer greene, neuer utterly destitute of spiritual moisture and sappe of grace: Iere. 17. 8. Ezek. 47. 12. Psal. 92. 13. and 52. 8. Ioh. 10. 28. Phil. 1. 5. 6. Doct. 2.

Vse. 1.

Consolation to the truly religious, that they shall neuer wither away, Iere. 32. 40. 41. Ioh. 10. 28. Rom. 8. 30. not in the hot summer of persecutions, nor in the cold winter of a secure carnall peace, nor in the luke-warme season, of a pleasing prosperous estate, &c. God will not let his fade in grace, or faile of their dutie wholly.

Vse. 2.

Instruction to strue to perseuere in well doing, Mat. 24. 13. Reuel. 2. 10. Ezek. 18. 24. 2. Pet. 2. 21. not like *Indas*, Mat. 27. nor *Herod*, Mar. 6. nor *Demas*, 2. Tim. 4. 10. nor as the Angell of Ephesus, Reuel. 2. 4. but as *Thyatira*, Reuel. 3. 19.

Vse 3.

A confutation of those that hold that this planted tree may wither away; contrary to these Scriptures, Ierem. 32. 40. 41. Mat. 16. 18. Ioh. 10. 28. Psal. 37. 24. and 145. 14.

Explinatiō.

And what soeuer] The Psalmist speakes very largely of a godly mans prosperitie: teaching,

Doct.

That there is a large extent of Gods goodnesse towards the godly. Genes. 39. 2. 5. 23. 2. Sam. 5. 10. Deut. 28. 2. Chron. 32. 30.

Vse.

To labour to be truly religious, sithen God doth so blesse his, which is most true, if we consider the end of the godly, for all things tend to make their end happie. Rom. 8. 28. Psalme 37. 37.

Explinatiō.

He doth] Neither before, nor yet after in this Psalme, (in which a godly man blessed, is described) is any mention plainly of his speeches, but of his delight, meditation, and doing: not that a godly man hath not aswell good words, as workes, Psal. 15. but to teach vs,

Doct.

That a godly man is more to be measured, and more certainly to be knowne, both to himselfe and to others, by inward delight, and a minde set vpon heavenly things, and by outward practises, then by words, be they neuer so faire and glorious.

Vse.

Therefore let vs iudge our selues, and others by our delight inwardly, and practises outwardly, in good things, rather then by our tongues. It is neither profession, nor preaching, without internall grace, and externall fruits of pietie, that can make vs worthy the account of sound Christians. Mat. 7. 21. 23.

Sball

Shall prosper.] Iatliach, hee shall make to prosper: being *Explanation.* restrained to good things which hee taketh in hand. Wee learne,

That a godly man is a cunning Artist in holy things: they Doct. thriue in his hand. 2. Chron. 3 1. 21. Genesis 39. 2. *Ioseph* was a man that prospered, or as wee say a luckie man.

To become a proficient in heauenly things, and to thriue *Vse.* spiritually by them, bee a good man, and doe that thou dost sincerely, as *Hezekiah*, so shalt thou prosper, else thou wilt be (as we say) but a bungler in good things.

If this prospering be referred to al things in general which *Explanation* he doth, it must signifie his good vse hee can make thereof, and so prosper thereby towards God. For heere is meant not the worldly, but spirituall prosperity. Teaching,

That the godly man, can (like a good husband) gaine good Doct. to his soule, and prosper so in all his doings, for so God instructeth him. *David* and *S. Paul* shew vs this truth, if wee consider well of them.

Let vs learne to be such heauenly good husbands in matters concerning our soules, in all our doings to bee rich towards God. This is one of the greatest points of wisdom, to be able to make aduantage to our soules of prosperity, aduersity, of health, sicknes, of good and ill report, &c. *Vse.*

This third verse doth teach, wherein a godly man is blessed, by this similitude, and noteth out the particular branches thereof, shewing, *Explanation*

That he is blessed. First, in that hee is planted. Secondly, *Doct.* that it is by the riuers of waters. Thirdly, in being made fruitful, and that with good fruit seasonably. Fourthly, by his green leaues, neuer fading. Fifthly, in his prosperous and happy success, which by right belongeth vnto him: this God promiseth the godly heere, and Deut. 28. 2 -- 8.

To beholde with comfort the particulars of Gods blessings to a godlie man, therby to iudge of his happines, and to strue to partake thereof with him. *Vse 1.*

To be prouoked vnto godlines: for prosperity is promised for a reward: and the godly onely haue a right vnto it *Vse 2.*

by promise. And if we enioy not heere prosperity; and that it goe not well with vs, it is for that wee doe not well: and therefore God restraineth vs heere thereof, that we may not lose the perfection of happines in the life to come. Else he taketh pleasure in his people. Psal. 149. 4. Hee delighteth to doe vs good, Ier. 32. 41. and desires our well-doing. Deutr. 5. 29.

Vse. 3.

To confute those that thinke it a vaine thing to serue the Lord. But let such consider, 1. Tim 4. 8. Psal. 128. Gen. 29. 1. 2. Psal. 119. 1. 2. 5. and remember, Mal. 3. 16. 17. 18. Psal. 73. 17.

VERSE. IIII.

Text.

The wicked are not so, but as the chaffe which the winde driueth away.

Paraprase.

a Psal. 37. 35.

b Esa. 5. 24.

Ier. 17. 6.

c Hos. 13. 3.

Iob. 21. 8.

Amos 9. 9.

d Psal. 39. 5. 11.

e Zeph. 2. 2. and 1. 18.

Explanatio.

Doct.

NOW for the wicked and vngodly, their condition is most different, and opposite heereunto, as in regard of their studies and affections, so of the successe thereof also. They regard not Gods Law, and God as little with his fauour respecteth them. And howsoever for a time they may seeme to flourish like the ^a greene baye, or as a tree that groweth in his owne soyle: yet beeing not Gods planting, the root shall be ^b rottennes, and the same drye vp like the dust, and they shall be euen as chaffe it selfe, voyd of goodnesse and ^c stability, being in their ^d best estate, altogether vanity, without durablenesse. For as the winde seuereth the chaffe from the corne, and disperseth it abroad; so shall the day of the Lords wrath scatter them ^e abroad, and he shall make a speedy riddance of them, from off the earth.

Heere the Psalmist maketh the Antithesis betweene the Godly and the wicked: to teach,

That a godly mans blessednes is better discerned, by setting ouer against him in one view, the state of the wicked. Thus doth Salomon in many places of the Prouerbs, cap 3. 32. 33. and 4. 18. 19. and 10. 3. and 12. 13. 21. So in Psalmes 37. 9. 10.

11. 16. 17. 18. 20. 22. 28. 29. 37. 38.

To behold thus the godly and wicked together, heereby *Vse.* we shall better iudge of them: to esteeme highly of the godly, and to neglect the wicked; to make vs to continue in wel doing, and to eschew the paths of wickednes. This is a setting of life and death, blessing and cursing before vs, Deutr.

30. 19.

Not so the vngodly.] Here *Ha-rishangnim* the lowest degree, vers. 1. is put for all three. *Chataim*, sinners, and *Letzim*, scorners. *Lochen non fie*, noteth an vnlikenesse betweene the godly and vngodly: hence teaching,

That there is altogether a great difference between the godly and the wicked. *Doct.* The prooffe heereof are the places of the former doctrine. And also wee may see heere, that what before is affirmed of the godly, is denied altogether of the wicked.

To hold a great difference to be, between the wicked and godly; for that which is said truely of the one (not as a man, but as a godly man) is denied to the other, (not as a man, but as a wicked man.) It is godlines, and vngodlineffe, which maketh the difference which is heere spoken of. *Vse.*

In taking these words (not so) and applying them to all that which is said of the godly, not to bee so to the vngodly: would afford many doctrines. *Explanation.*

I. *That a wicked man (what soeuer he be) is not blessed.* Ps. *Doct. 1.* 11. 5. 6. and 37. 38. Prou. 2. 22. Matthew 15. 41. Psalme 9. 17.

To pull down the proud conceit of the wicked, living in pleasure and prosperity: they must know that yet they are not to be accounted blessed. *Vse.*

That the wicked are not planted, but remaine in their naturall standing, though they bee in the Church, yet are not of it; *Doct. 2.* Like *Simon Magus*, *Ananias* and *Saphira*, *Hymenaeus* and *Alexander*, and such like.

So long as men liue vnreformed, neuer to hold them to be plants of the Lord, which are trees of righteousness. *Vse.* Esa. 61. 3. but counterfeit, or rotten members, vnfruitfull trees, which

one day shall be cut downe, and cast into the fire, Mat. 3. 10. and 7. 19. Luke 13. 7. 9. Iohn 15. 6.

Doct. 3.

That they haue no liuely root, nor doe feele the saving operation of the riuers of water, as the godly doe.

Vse.

To iudge our selues to be godlie, or not so, as wee take root in righteousness, and benefit by the word, and power of Gods holy spirite: these spirituall waters of life.

Explanation

As in these is shewed, that the wicked are otherwise then the godly: so the like may bee noted out of the rest: which heere onely is briefly set downe.

Doct. 4.

That they be fruitlesse in good workes.

5

That which they doe is rotten and vntimely fruit.

6

They in time wither for want of root, and moysture.

7

Goodnes prospereth not with them; or, in the end they shall be knowne not to be prosperous. Ps. 5. 5. Iob. 21. 18.

Vse.

To discouer by all these, who are to be iudged wicked: and if we doe finde our selues hereby among them, let vs depart from the tents of these wickedmen, lest partaking of their sins we receiue of their plagues also.

Explanation

But are.] Before is shewed what they are not, now is noted what they be.

Doct.

True iudgement is a certaine affirming what a thing is, and not onely a denying what it is not: or, it is not enough to know what the wicked are not, but also what they be.

Vse.

Look to the well informing of our iudgements; for sound knowledge can positiuely set downe the tenent held.

Explanation

Like.] Heere the Psalmist setteth out the vngodly men, as before he did the godly man, by a similitude; to teach vs--

Doct.

That the vngodly mans wretched and miserable estate, is not easily discerned: and therefore heere it is illustrated by a similitude, and Dauid acknowledgeth this, Psal. 73. 16.

Vse.

Not to consider superficially or sleightly of the wicked mens estate: but seriously to take view thereof, by this and such like similitudes, painting them out in liuely colours: else if we behold them according to their outward worldly and transitory glory, we shall be much deceiued, & greatly tempted, as was *Jeremy*, cap 12. *Dauid*. Ps. 73. and others, Mal. 3.

Chaffe.]

*[Chaffe.] Mots signifieth chaffe, or any light and contemptible thing: the Septuagint translate it by *χρῆς*, which is dust, as well as chaffe. So are they compared; also note, that in speaking of the wicked, and comparing them, hee speakes plurally, as vnderstanding all: but of the godly hee speaketh singularly, in one, to know them all. Teaching,* *Explanatio.*

That one godly man is of more account with God, then all the wicked, as much as one godly fruitfull tree, is better than all chaffie dust, or dusty chaffe in the world. See this in Gods fauour to Noah alone, among a world of wicked men. Gen.6. So to Lot in Sodome, Gen.19. so also, Ierem.39.11.16. Doct.1.

Great comfort to the godly, though neuer so few: the Lord taketh pleasure in them. Psal. 149.4. more then in all the rest of the world, Esai.43.4. *Vse 1.*

To teach vs to esteeme with God, more of one good man, than of all the wicked. Psal. 101.6. and 119.63. Prou. 10.20. For the tongue of the iust is as fined siluer: but the heart of the wicked is little worth: the godly are as the apple of Gods eye, Zach.2.8. they be his peculiar people, right deare and precious in his sight, 1.Pet.2.9. Exo.19.5. Psal.135.4. *Vse.2.*

That all the wicked are alike: they are all, euen the whole ranke of them, walkers as well as standers and sitters, the least in euill, as well as the deepest in transgression, all are but as very dust and chaffe, most contemptible with God. Psal. 119, 119. Doct.2.

Not to enuy the state of the wicked. Psalm.37.1. Pro.24.1. but to take them to bee as very chaffe, diuided from the corne, euen light, vnfruitfull, of little vse, or none at all, base, of none account or worth, but to bee troden vnder foot and burnt, Mat.3.12. Iob.21.16.17. *Vse.1.*

Let the wicked hereby learne to know themselues, the best are but as very chaffe, rich chaffe, honourable chaffe, witty chaffe, &c. This shall they know by the wind of Gods wrath, and flaile of affliction vpon them, which they cannot endure. Iob 21.17. consider what man is, Psal.62.9. *Vse 2.*

Which the wind driueth away.] This is added, to expresse more fully, the misery of the vngodly, subiect to the winde, *Explanatio.*

to be tossed too and fro: the word *nadaph*, signifieth to driue away: hereby teaching,

Doct.

That the wicked are as easily removed from their standing, as chaffe or smoake with the winde, Psal. 68. 2. Esa. 17. 13. Iob. 21. 17. which winde the Lord will make, Mat. 3. 12. Iere. 51. 1.

Vse 1.

The wicked not to bragge of their power, strength, and authoritie: for God can remove them as easily, as winde doth light chaffe, or melt them as waxe, Psal. 68. 21. hee can make them as dust, & stubble, Esa. 41. 2. yea with y sound of a lease chase the, without pursuing them, Leuit. 26. 36. 2. King. 7. 6.

Vse 2.

Godly not to feare the wicked mens chaffie power, but trust in the Lord, pray for his aid, who is vnresistable as wind, fearefull as flaming fire, to melt & consume them. Psal. 62. 9.

VERSE. V.

Text.

Therefore the wicked shall not stand in iudgement, nor sinners in the assemblie of the righteous.

Paraphrase.

^a Matth. 3. 12.

Esa. 30. 28. and
14. 16.

Iere. 51. 2.

^b 1. Cor. 5. 10.

^c Mat. 24. 30.

Luke 23. 30.

Esa. 2. 19.

Reuel. 6. 16.

^d Mat. 25. 32.

^e Mat. 13. 30.

^f Mat. 25. 41.

Therefore they shall not be ^a able to endure the triall: but when the Ancient of daies shall sit, and the Lord shall prepare his throne for iudgement, (though they doe appeare before him, as ^b all must) yet as men cast in their suite, in stead of confidence in their cause, feare and terror shall make them ^c hang downe their heads. And howsoeuer here they liue among the iust, and ouertop them too: yet then, as men confounded with shame, they shall not endure the glorious presence of that blessed companie, from whom, by the iudgement and sentence of God, that righteous Iudge, they shall be ^d seperated as ^e tares from the wheate, bound vp in sheaues to be burnt, and as a cursed crue, being made to depart, shall be cast into ^f euerlasting torments.

Explanation.

Therefore] This verse is an inference, which the Psalmist maketh, vpon the consideration of the vanitie of the wicked, the chaffie people, because he knowes them to be but chaffe, hee concludeth their ouerthrow and ruine, and that out of themselves: hence informing vs in these truths,

Doct. 1.

That the true understanding and knowledge of the nature of the

the wicked; giveth us a right iudgement of their end: which the Prophet David sheweth in many places; for describing the, he concludeth thereupon their miserable end: *Pro. 6. 12—15. Psal. 37. 12. 13. and 2. 2. 3. 4. 5. 9. and 52. 1—5. and 53. 1—5.* but the conclusion made, is turned sometimes into a prayer, as in *Psal. 10.* there is a description of the wicked from *verse 2.—11,* then the *12. 14. 15.* are a prayer: and in the *16* verse a prophecie. So *Psal. 28. 3—5. and 36. 1—4. 12.* Sometime it is an exhortation, as in *Psal. 50. vers. 16—21. 22.*

Nota.

To iudge wisely of the end of the wicked, learne to know well their nature and conditions. *Vse. 1.*

Let the wicked learne therefore to know themselves, that thereby they may consider of their end, and by feare of destruction, be moued to leaue off their sinning: The not knowing of themselves maketh them secure in their courses, careless of reformation, and presumptuously confident of the ioyes of Heauen, the reward only of well doing. *Vse 2.*

To lay open the nature and properties of the wicked out of the word, that hereby they may see and discern themselves, and thereby their end, except they be reformed. The Prophet David in the Psalmes, and Salomon his sonne in the Prouerbs, doe most excellently, and very largely teach the Church of God this point, that by knowing what they are, the godly may iudge rightly, what they shall be, except they bee reformed. *Vse 3.*

That the destruction of the wicked, is of, and from themselves: Doct. 2. for the cause of their not being able to abide the iudgement, is their owne emptines and vantage. The Prophet saith of Israel, that her ruine was of her selfe, *Hos. 13. 9. See Numb. 16. 38. Esa. 3. 9.*

To iustifie God in his iudgements, as *2. Chron. 12. 6. Psal. 119. 70.* and to condemne our selues for our finnes: for our owne wickednesse bringeth vpon vs destruction. *Esa. 9. 18.*

The vngodly] As the Psalmists make them all like chaffe: so here hee speaketh still plurally, to make them all subiect to miserie, in the day of iudgement: shewing, *Explanatio. 1.*

That as all the wicked are chaffe: so the same end shall be alike, Doct.

at the last to them all, Psal. 9. 17. Matth. 25. 41.

Vse.

Let not the wicked deceiue themselues: they here indeed differ in outward state much; some rich, some poore, some honourable, some base, some learned, other ignorant: but because they bee all of them *chaffe*, they shall all haue the end that chaffe is appointed vnto, Matth. 1. 12.

Explanatio.

Shall not stand in iudgement.] The Psalmist may here seeme to expound the similitude: meaning by *chaffe* the *ungodly*: by driving away, *not standing*: and by winde, *iudgement*: to shew,

Doct.

That it is vsuall in Scripture, and specially here in the Psalmes, and Proverbs, to admit of variation in words: as Deut. 32. 2. Psal. 32. 1. 2. and 34. 1. and 33. 6.

Vse.

Note.

To obserue this, and for the better informing of our vnderstanding herein: note, that this variation is to expresse commonly one of these three things: I. *The same sense*: this most vsuall, and it is to explaine the meaning more at large: as the places quoted shew. So Psalm. 33. 11. Prou. 7. 18. 25. 27. and 1. 5. 15. and 2. 3. 4. II. *The sense that is nigh vnto it*, as Prou. 1. 8. III. *For contrarietie*, Pro. 14. 1. and 15. 1. Psalme 37. 21.

Explanation.

Stand vp] Opposed to bending, or falling downe, Psal. 18. 39. and 20. 8. God riseth vp to iudgement, Psal. 76. 9. To *stand* then, is to be able to abide the countenance and sentence of the Iudge, without feare, Luk. 21. 36. And to arise or fall, is to bee iustified or condemned, Mat. 12. 41. Reuel. 6. 17. Hence may we be informed,

Doct. 1.

That there is a iudgement, Psal. 76. 8. 9. Eccles. 12. 14. Iere. 25. 30. 31. Psal. 9.

Vse.

To consider of this seriously, which the Lord exerciseth often in this life, against the world, Gen. 6. and 7 against a countrie, 2. King. 17. 10. against Cities, Gen. 19. 24. 25. against families, Numb. 16. 27. 32. Ios. 7. 24. and against persons, 2. Chro. 13. 20. 2. King. 19. 22. 37. and 1. 11. Numb. 15. 35. 2. Sam. 19. 14. 17. so of the great day of iudgement, 2. Cor. 5. 9. 10. 11. Dan. 7. 9. 10. Act. 17. 31. Mat. 25.

Doct. 2.

That albeit the wicked shall all appeare, Iere. 25. 31. 2. Cor. 5.

10. Eccles. 13. 14. (the words are generall) yet shall they not arise vp, that is, be iustified; nor stand, that is, be acquitted, but be condemned, and drinen, as chaffe with the winde, from Gods presence, Mat. 25. 41.

Let the wicked that now stand vp, and beare a sway till iudgement come, learne betime to humble themselues: for God will ouerthrow the wall of their defence at the length, Ezek. 13. 13. Deut. 29. 19. Reuel. 6. 15. and send fanners to fanne them, Iere. 51. 2.

Let none esteeme of the wicked as they be prised in their weight of earthly honour and riches: but as they shall bee found by iudgement then, of a chaffe nature, lighter then varie, Psal. 62. 9. like Balsazzar, too light in the Lords weights and ballance, Dan. 5. 27.

Nor the sinners in the congregation of the righteous. The word *Explanatio.* stand is here againe to be repeated: and the wicked are called sinners, *Chataim*, such as adde sinne to sinne, liuing, and accustoming themselues to sinne: See vers. 1. of this word. These are they that cannot stand in the congregation of the righteous. From this we learne,

That it is all one, to rise vp in iudgement, and in the assembly of the righteous: and they that cannot stand vp in the one, neither can they stand vp with the other. *Doct. 1.*

Hence let all consider, what it is therefore, to be with, or against, to approue or despise, the assemblie of the righteous. *Vse. Doct. 2.*

That not such as haue sinned, but such as are sinners, shall not be allowed of God among the righteous.

To take heede in iudgement we be not found sinners: all haue sinned, Rom. 3. and none but hath sinne, 1. Ioh. 1. but all are not sinners. It is not simply sinne, but liuing without repentance in sinne with the sinner, that cuts men off from the godly. *Vse.*

That it is a punishment to the wicked sinners, not to be allowed among, but to be drinen from, the assembly of the righteous: either here, as 1. Cor. 5. 5. 13. 1. Tim. 1. 20. or as in the last day, Matth. 25.

Let such as doe (in contempt of the godly) diuide themselves

selues from them, know that once it shall be their punishment. And as here they will not partake with them in their godlinesse: so shall they not there in their blessednesse.

Explanation. The word *gnedab*, here translated assemblie, or congregation, signifieth a meeting together at a certaine place, at the time appointed by authoritie, comming of *jagnad*, which signifieth *publica autoritate, locum & tempus certum, de re aliqua conueniendi indicere*, as in a synode or Councell, 2.Sam.20.5. Psalm.48.4. By righteous, wee must vnderstand (taking the word euangelically) such as through Christ are accounted righteous. From hence we may learne,

Doct. 1. That though the godly be now dispersed abroad, yet there is a most certaine time and place appointed of God, for their gathering together, to make a full congregation, Matth.24.31. and 25.32. 1.Thess.4.16. 1.Cor.15.52.

Vse 1. Comfort vnto the godly dispersed, they shall one day bee gathered into one.

Vse 2. To be patient, and waite the Lords appointed time, which assuredly shall be in time, for the ioy and happie meeting of all the blessed companie.

Doct. 2. That this assemblie shall be onely of the blessed, and righteous persons: though here they bee mixed among the euill ones: or rather these among them, Mat.25.32. Esa.60.21.

Vse 1. To worke ioy in the hearts of such as here doe grieue, that they cannot euer be with such in this life, as one day they shall be all together.

Vse 2. To suffer the tares to grow vnto the haruest, the Lords Angels will then weed them out, Mat.13.30. Psal.37.10.

VERSE VI.

Text. For the Lord knoweth the way of the righteous: And the way of the wicked shall perish.

Paraphrase. **B**Ut for a conclusion, would wee know the cause, why all things doe so differently befall these two sorts of persons? Surely the iust are taught of God the way that they shall

shall chuse: he ^b ordereth their goings: ^c the paths of a righteous man are directed by the Lord, for hee loueth his way, and so maketh him to prosper. He ^d careth for the godly, his ^e eye is euer vpon them that feare him, ^f working all their workes for them: He ^g helpeth them, and of him is their salvation, and thus doe they ^h obtaine peace: whereas God withholding and withdrawing his grace from the wicked, leaueth them to themselues, not caring for them, they for want of his aide and succour ⁱ consume as the fat of Lambes, and as the smoake they vanish away, thus they perish, ^k destroyed shall they bee together, and the end of the wicked shall be cut off: ^l confusion shall deuoure their labours, they shall lie downe in shame, and reproch shall couer them, this shall be their portion to drinke.

For the Lord] The Psalmist, hauing set out the godly and wicked so differinglly, being now to conclude, he fetcheth the reason of all this from the Lord, and not out of the men themselves: reaching.

That it is of the Lord, and not of men, that there is such a difference of persons, some godly, some vngodly, some righteous, some sinners, &c. Esa. 60. 21. and 61. 3. Psal. 147. 2. Act. 2. 47. Rom. 9. 16. 17. 18. 21.

Giue glorie vnto the Lord for thy goodnesse, and pray to him for thy brethren: for what thou hast, it is receiued from him; and what they want, they cannot enioy, but by him.

Knoweth the way of the righteous.] The word *knoweth* is not to be taken for knowledge simply, as Rom. 1. 21. Nehe. 6. 12. or to acknowledge, as Act. 19. 15. but for loue, care, and to be pleased with, Psal. 37. 18. 23. and 31. 7. and 144. 3. Pro. 12. 10. Iob. 9. 21. as may appeare by the contrary, Psalm. 101. 4. Matth. 7. 23. The Doctrines from these words are,

That there bee such, as are righteous, and so to bee accounted: Doct. 1. Psal. 31. 1, 11. and 37. 29. Prou. 2. 20. Mat. 25. 37. 46.

To receiue this truth, but yet not according to the law of workes, Psal. 143. 2. Rom. 3. 20. Gal. 2. 16. Iob. 25. 4. but after the law of grace and faith, Rom. 3. 24. and 5. 1. Galath. 3. 8. 11.

Vse. 2.

To reioyce that any man may bee held righteous in Gods mercie, seeing in our selues wee are so wicked: for such righteous ones are blessed, Psalme 32. 1. 2. 11. so vers. 1. of this Psalme.

Doct. 2.

That these righteous ones haue a way or path to walke: for here it is said the way of the righteous, ascribing to them a way: see Pro. 2. 20. and 14. 8.

Vse.

To search out this way, to walke with the righteous in it, it is not the way of nature, nor a path vpon the earth, that men tread in, nor the way of corruption, Gen. 6. 12. Pro. 4. 14. but the good way, 1. Sam. 12. 23. 1. King. 8. 36. the old way, Iere. 6. 16. yet the new and liuing way, Heb. 10. 20. the way of peace, Rom. 3. 17. the way of wisdom, Pro. 4. 11. of perfection—of life, Pro. 10. 17. and the way of good men. Proverbs 2. 20.

Doct. 3.

That the Lord knoweth this their way, Psal. 37. 18. 23.

Vse.

To reioyce and comfort those that be godly, that the Lord approueth and is well pleased with their way: though men be not. Let them meditate on Psal. 37. 5. 6. 7. verses.

Doct. 4.

That this knowing and approuing of their way by the Lord, is the true cause of their happinesse and saluation. Ephes. 2. 8.

Vse.

Not to looke vpon thy goodnesse, or grace, thy godlinesse, and iustice: but magnifie the Lords mercie, that is pleased to approue of thee.

Explanatio.

Note for a conclusion of this, that the Psalmist beginneth singularly, as speaking but of one, vers. 1. 2. 3. but heere hee ends plurallie (saying the *righteous*) as including all: to teach,

Doct.

That the description here set downe, is not of one singular godly man: but is the lively picture of all the righteous.

Vse.

Let all them behold this paterne to draw themselves thereby, if they would be accounted among the righteous.

Explanation

But the way of the vngodly shall perish. Heere the Prophet sheweth on the contrary the end of the wicked: and from this may we learne,

Doct. 1.

That perishing in the end is the portion of the vngodly, euen to all of them, from the wicked vngodly, to the lewd sinner, and
from

from this to the proud scorner: for hence the word is in the plurall number. *vs. angustia*. Psal. 9. 17. and 11. 6. and 37. 38. Mat. 25. 33. 41. 46. Pro. 11. 7. Rom. 2. 8. 9. Reuel. 20. 10. 15.

You wicked before the time of vengeance come, behold *Vse 1.*
your end euery one of you, and repent, and pray God, if it be possible, that your wickednesse may be done away.

Let not any godly, bee they neuer so poore, enuie the prosperitie of the wicked, Prou. 24. 1. and 3. 31. and 23. 17. 18. *Vse 2.*
Psal. 37. 1. 2. and 129. 6.

That their way, that is, their counsels, studies, endenours, practices, also their glorie, power, honour, and authoritie, shall haue a dismall day, and come to a miserable end: Psal. 37. 2. 14. 17. 35. 38. Pro. 11. 7. and 13. 9. *Doct. 2.*

To looke to our way what it is: if it bee the way of the wicked, it is the way of wickednesse, Psal. 139. 24. the way of darknesse, Prou. 2. 13. the broad way leading to destruction. *Vse 1.*
Matth. 7. 13.

The godly to be content, and patiently waite, and not desire the power, policie, and practises of the wicked; they shall haue an end. *Vse 2.*

Note here that perishing, is opposed to the Lords knowing and approving of the godly, which is not spoken of the wicked: to teach,

That for want of Gods approbation, the wicked and their way doe perish: His not knowing, that is, his not approving them, is his reiection of them, and so their vtter destruction. Matth. 7. 23. *Explanation.*
The principall point of the blame of

Therefore aboue all things let vs labour for Gods approbation: for if he iustifie, who can condemne Rom. 8. 33. 34. but if the Lord be against vs, who can pleade for vs? 1 Sam. 2. 25. *Doct.*
The

The



The second Psalm.

THE ARGUMENT.

The principall
point of the
Psalm.

THis Psalm is in order the second, Acts 13.33. though some have held it all one with the first, this ending with blessed, as the other therewith beginneth. It hath no title, but is ascribed by the holy Apostles unto David, Acts 4.25. who is thought to have penned it, after his victories over the Philistines, who gathered themselves against him, when the people had made him King in Sauls roome. In which, as in many other things he was a type of Christ, of whom also this Psalm speaketh. Acts 4.25, 26, 27. Hence David the King, Davids kingdome, and his enemies, set out Christ the Messiah our King, his kingdome, and enemies rebelling against him. It is a mixt Psalm, containing Doctrine, Prophecie, and exhortation: the principall point in it, is this, that as David by Gods appointment, was to rule in Sion, and to subdue the nations (mangle their hearts) so Christ Iesus (as here is fore-promised, and now is fulfilled) by the appointment of God his father, was to be established in his kingdome, and therein to beare rule, as is shewed in vers. 6. 7. 8. 9. in despite of all his enemies, not being able by their power, or policie, to withstand him, as vers. 1. 2. 3. 4. doe manifest, but should in the appointed time, feeble the power of his heany, and wrathfull indignation? if they did continue to oppose him. vers. 5. And therefore the Psalmist hereof certainly perswaded and wishing saluation to such, as God hath ordained to be saued, exhorted them to be wise, to feare the Lord, to serue him, and to doe him homage, least they perish, pronouncing them contrarily to be most happie, which doe yeeld all humble subiection, and doe put their trust in him, ver. 10. 11. 12.

The

The vse and profit of this Psalme.

IT is a prophetical history, or an historical prophecy in *Dauid* the type of Christ Iesus the Antitype. I. Shewing how he shall be King. II. That he shall haue many enemies of the meanest, as also of the mightiest, banding themselves together against him. III. That yet for the Churches comfort, their attempts, studies, consultations, power, pollicy and rage, shall proue to bee of none effect: let them trauell with wickednes, and conceiue mischiefe, they shall yet bring forth a lye: for Christ shall confound them. So as in this Psalme the godly may comfort themselves in an assured victory against their enemies, they may hereby in their faith be strengthened, touching all their spirituall assaults made for the ouerthrow of Christs kingdome, against which the gates of hell shall not preuaile. In all their miseries, afflictions and troubles, they may haue recourse vnto Christ their King and Soueraigne, for aide and defence, who is able, and will also reuenge their iust quarrell, with his iron scepter vpon those base and earthen vessels. And heere the wicked that cannot away to be vnder Christs easie yoke, neither may endure to beare his light burthen, may in time learne to bee wise, and to serue the Lord, reioycing in trembling: lest the Lords anger be stirred vp against them, to their vtter confusion. He is a Lambe, he is a Lion: as a Sauour, so a Iudge. Hee hath the sentence of absolution, Come ye blessed, and the sentence of condemnation, Goe ye cursed: he treasureth vp mercies for those that bee his. Blessed are all they that put their trust in him: but reserueth vengeance: vials full of wrath to be poured on the head and hairy scalp of all that rise vp against him.

The resolution of this Psalm.

This Psalm hath two parts:

1. By way of interrogation, admiring their folly to goe about that, which was impossible to effect. vers. 1.
1. Of the attempts of the wicked against the kingdome of David, as the type, and of Christ as the antitype, set downe
1. Persons conspiring: Kings and Princes.
1. Of their association, & leagueing together. verse. 2. illustrated from the
2. Persons against whom: the Lorde and his annointed.
2. Of their encouraging one another to this rebellion. vers. 3.
1. A two-folde narration.
1. Scorne their attempts, as not able to doe harme. vers. 4.
1. Of the power of God whereby he
2. Confoundeth them in his displeasure. vers. 5.
2. Of Gods maintaining both the one & the other: & this again is twofold:
3. Annointeth his King, and setteth him ouer Sion. vers. 6.
1. Concerning the person of this King. vers. 7.
2. Concerning his kingdome and the amplitude thereof. vers. 8.
3. Concerning the power and effects of it against such rebellious ones. vers. 9.
1. The things whereto he exhorteth these,
1. Wisdome to obey. vers. 10.
2. To worship him as their God. vers. 11.
3. To do fealty, as to their King. vers. 12.
2. An exhortatory conclusion, wherein is set downe,
2. Reasons to moue hereunto, which are
1. His displeasure, and the euill that will follow, if they do not obey. vers. 12.
2. Happines, if they do betake themselves to his protection. vers. 12.

The

The generall obseruations.

IN this Psalme thus setting out Iesus Christ his person, his offices, his kingdome, so fully before hand to the people of God in the old Testament, as it is now verily fulfilled in our eyes, we may learne, I. That this Psalme was not of any private interpretation, but was deliuered by *David*, as hee was moued by that vn-erring spirit of God, as all holy men were, 2. Pet. 1. 20. 21. II. That the doctrine of the Gospell of Christ and his kingdome was no new doctrine, when he was incarnate, which hee and his Apostles taught; but that pure and most holy auncient truth deliuered before in the holie Scriptures, as the word sheweth, Luk. 24. 27. 44. Acts 26. 22. and 28. 23. III. That as the knowledge of Christ was reueiled vnto the holie men of God: so they taught the same which they did receiue concerning him, (and as wee now beleeue) vnto the people of God. So *Iacob*, Genes. 49. 10. 11. Mich. 5. 2. Esa. 7. 14. and 9. 7. and 35. 5. and 53. and 61. 1. Zach. 9. 9. and 13. 7. 11. 12. Dan. 9. 26. *David* heere, and Psal. 22. &c.

H

PSAL.



PSAL. II. VERS. I.

Text.

Why doe the people rage, and the people murmur in vaine?

Paraphrase.

^a Psal. 89. 19. 20.

21.



God spake ^a sometimes in vision and said, I haue laid help vpon one that is mighty; I haue found *David* my seruant, with mine holy oyle haue I annoynted him: mine hand shall be established with him, and mine arme shall strengthen him:

^b Psal. 89. 34. 35

my ^b couenant with him will I not breake, nor alter the thing that is gone out of my mouth; I haue sworne by my holinesse that I will not faile *David*. And not onely for *David* himself,

^c Psal. 89. 36.

but for his ^c seede also, the same God hath promised that it should be for euer, and his throne as the Sunne before him:

^d Psal. 110. 1. 2.

that of his seed he would raise vp his son Christ according to the flesh, to whom he hath said, ^d Sit thou on my right hand, till I make thine enemies thy footstool; be thou Ruler in the midst of thine enemies: what then, not onely wickednesse, but folly is this? worthie to be wondred at, both of the Heathen round about, and the Iewish people, that they should so storme hereat, & inutter amongst themselues, as if they could hinder this counsell and worke of God, which is most impossible.

Explanation.

Why? *David* considering what is in the verses, 6. 7. 8. 9. in this, from a holie securitie, and sure faith with which he concludeth in the end, he admiring also their follie and madnesse doth demaund, and thus as a religious insulting maketh a question: to teach,

Doct. 1.

That the godly in their certaine knowledge of their safe estate, and in full assurance of victorie ouer Christs, and their enemies, doe make light account of their attempts. Esa. 37. 22.

To

To make a light reckoning of the enemies of the Church; *Vse.*
and to doe this, wee must learne to know, and beleue confidently, the sure and the safe estate of the Church of Christ triumphing, vers. 6. 7. 8. 9. in his members: conquering, Mat. 16. 18. Reuel. 14. 1. 4. and 10. 11. — 16. and in the certaine destruction of all them that rise vp against them, Reuel. 19. 18. — 21. and 20. 10.

That the godly wise cannot but wonder oftentimes, at the acts Doct. 2.
of carnall and earthly people, they be so void of reason, yea sometime God himselfe wondereth thereat. Esa. 59. 16.

Seeing people will be sometime so vnreasonable, let vs trie, *Vse.*
and as we finde, so iudge, and not for the number be brought into a confederacy with them, but follow the holy and wholesome counsell of Isai. chap. 8. 11. 12. 13.

Doe the heathen] By heathen in *Dauids* time, are meant the *Explanation.*
people of any nation, except the Israelites, in Israel and Iudah, as the *Ammonites, Moabites, Idumeans. Philistims* compassing about *Dauids* kingdome, 2. Sam. 5. 17. and 8. and 10. These were *Dauids* enemies nigh at hand.

They that border nighest vpon the dwelling of the righteous, if Doct.
they become not one with the people of God, will proue hatefull foes to them: as all these nations did to *Danid* and *Israel*: and so other in *Nehemiabs* daies, chap. 4. 1. 7. 8.

To be wise and watchful with *Nehemiah*, and to haue euer *Vse.*
an eye vpon those that will not be of our religion, and yet be nigh vs, these bee enemies in heart, and when they can get fit occasion, they will with *Sanballat, Tobiah* the *Ammonite* and others, shew it to the full.

Rage] The word *ragshu* is tumultuously as in an vprore to *Explanation.*
come together, as Psal. 64. 2. and the word *Ephraim*, Act. 4. 25. noteth rage, pride, and fiercenes, as horses that neigh and rush into the battell: and all this was, for that God had exalted *Danid*, who was a man seeking the welfare of *Israel*.

Some enemies of the Church, are violent, furious, and raging as Doct. 1.
beasts, Act. 19. 28. 29. 32. Luk. 4. 28. 29. The word is vsed in *Daniels* case, Dan. 6. 6. 11.

Thinke to finde some as beasts, mad and furious enemies: *Vse.*

such our Sauour found, Luk. 4. 28. 29. Matth. 26. 47. and 27. 22.— So S. Stephen, Act. 7. 54. 57. 1. Cor. 15. 32. and therefore prepare with patience to endure their madnesse, as the Saints formerly haue done. 1. Thess. 2. 14. 15.

Doct. 2. *The wicked take it grienously to see any aduanced for the welfare of Gods people, and doe as intraged beasts oppose them.* Nehem. 4. 7. 8. Act. 4. 2. Mat. 2. 3. 16. 2. Sam. 5. 17.

Vse. Those that wish well to Sion let them looke for enemies: as *Nehemiah* found; *Dauid* here; *Daniel*; *S. Paul* after his conuersion: the world only loueth her owne, Ioh. 15. 19.

Explanation *And the people, &c.* These were enemies to *Dauid* within the Church, to wit, of the Israelites: as *Abner*, with all that tooke part with the house of *Saul*, 2. Sam. 3. who were herein as the heathen: teaching,

Doct. *That heathen, that is enemies out of the Church, as were the Philistims, 2. Sam. 5. 17. the Iebusites, chap. 5. 6. and heathenish people, the wicked within the Church, as Saulists, vnnaturall Abshalomites cannot be willing to subiect themselves to the best, and most religious gouernours that may be.* Num. 16. 2. 3. 1. Sam. 8. 7. and as *Dauids* example heere sheweth: so Ierem. 41. 2. and 2. Chron. 20. 1.

Vse. 1. To take notice of mens rebellious natures, which cannot endure any subiection, no not to the best gouernours in the best gouernment. Feare therefore the Lord and honour the King, and meddle not with those that are seditious. Prouerbs 24. 21.

Vse. 2. To learne therefore not rashly to lay the fault vpon Princes, because of the rage of the heathen, or tumultuous opposition and murmuring of their subiects against them: for so should meeke *Moses*, holy *Samuel*, and zealous *Dauid* be condemned.

Explanatiō. As *Dauid* found enemies both abroad and at home, of heathen, and of his owne nation: so did Iesus Christ, Matth. 2. Ioh. 9. 22. Luke 4. 29. and 19. 47. Ioh. 11. 47. Luke 23. 11. Mar. 15. 15. Teaching,

Doct. *That the enemies of God, of Christ his sonne, and of his kingdom in the type and antitype, are many and manifold wicked at-tempters:*

tempters, not wanting many abettors both within and without the Church. Psal. 83.6. and 38.19. and 3.1. 2. Chron. 20.1.2. Acts 4. Luke 23.1. Math. 27.1.

Let the Church looke for troubles heere, of the enemies thereof, both abroad and at home. Consider these places. Ioh. 15.20. 2. Tim. 3.12. Acts 14.22. 1. Thes. 2.14.15. Mat. 10.22.16.36.37. Luke 9.23.

The word *ummim* translated people, is of *umab*, a people from one stocke, as the Israelites were, which differeth from *gnam*, a people gathered of diuers, here it is put for the common sort. Teaching.

That the multitude and commons are apt to become furtherers of euill, and enemies to goodnesse, this found Noah, 1. Pet. 3.20. Lot 2. Pet. 2.7.8. Gen. 19.4. — Aaron, Exodus. 32.1. Esa. 1.4. — Ier. 13.10. and 44.15. Acts 19.25.28.29.

Therefore to take heed of the common sort: not to hang vpon them for their applause and fauour, not to relye vpon them, and not easily to follow the multitude, Exodus. 23.2. For the most are commonly the worst, Mat. 7.13.14. They are of the world, Ioh. 15.19. which lieth in wickednesse. I. Ioh. 5.19.

Imagine, or meditate. The word *jehgu* of *bagah*, significat *cogitationem in rem aliquam intendere*: and as *Molerus* addeth, *sedulum, irremissum, assiduum, & indefessum studium*, teaching,

That the enemies within the bosome of the Church imagine mischief, and without wearisomnesse, study to bring about their purposes. Prouerbs. 4.16.17. Mat. 26.3.4. and 27.1. Iohn 11.47.48.

To looke watchfully to the bosome enemies, and the wicked within the Church, for they be very dangerous.

To bewaile our wickednesse that we can be weary in well doing soone, but neuer in deuising and meditating vpon our lusts, to satisfie our pleasures, to gaine profit, or to worke our malice euen against Christ and his members.

A vaine thing. The word *rich* is translated of the Septuagint by *κατὸς λαοὺς ἰσχυροὺς κατὰ*. So Acts 4.25. which is, to bee

without effect or fruit, lost labour, empty handed, Mar. 12. 3. Luke 1. 53. teaching,

Dott.

That the study, counsell and enterprises of the wicked against the godly are but vaine, Psal. 21. 11. Esa. 8. 10. & 33. 11. & 41. 11. See it in David, 2. Sam. 22. 1. against Abner: 2. Sam. 3. 27. In Ishbosheth, 2. Sam. 4. 7. In the Jebusites, 2. Sam. 5. 8. 1. Chr. 11. 8. in the Philistines, cap. 5. & 8. in Absalom, cap. 18. 9. 14. in Sheba. cap. 20. 22. and in Ioshuah against his enemies. Iosh. 10. 3. 5. 10. and 11. 1--8. So in Christ and his Church, Phil. 2. 9. — Reuel. 19. and 20. 1. Cor. 15. 57. Rom. 8. 37. 38.

Vse 1.

The wicked to take notice of their folly & vain attempts, kicking against the pricks, they shal not prosper. Esa. 29. 8. & 54. 17. Ier. 1. 29.

Vse 2.

Great comfort to the godly, that though many heere suffer of the wicked, yet the victory shall be theirs, for the wicked shall not win the field, Psal. 37. 13. 15. 17. 40. and 46. 10. 11. with verses 2. 3. 5. Esa. 6. 4. 7. And therefore let the godly not feare, Iosh. 11. 6. but bee of good courage, Iohn. 10. 25.

Explanatio.

In the first Psalm wee read of the *godly mans meditation*, which was Gods Law, heere of the *meditation of the wicked*, which is a vaine thing, teaching.

Dott.

That the meditation of the godly, and the meditation of evil disposed people, greatly differ: the one on good things, Psal. 119. 15. but the other on deceit. Psal. 35. 20. and mischief. Psal. 36. 4.

Vse.

By our daily study, meditation, and thoughts of our harts, to consider and iudge of our selues, whether we be disposed as the godly, or as the wicked: for as our hearts are, such are we before God.

Vers.

VERSE. II.

The Kings of the earth set themselves, and the Princes take Text.
counsell together, against the Lord, and against his Christ:
as if he should say,

YET so it is: that not onely the ignorant and common mul-
 titudes, but the Kings of the ^aPhilistines, ^bMoabites, ^cAramites, and other bordering nations, as by a mutifall ^d2. Sam. 8. 2.
 confederacy, set themselves with all their might and maine ^e2. Sam. 8. 5.
 against the kingdome of *David*: the Princes also of Israell,
^f*Abner*, and the whole house of *Saul* take counsell together ^g2. Sam. 3. 8. &
 and warre against him. And not onely against *David*, but a-
 gainst the Lord Christ also, of whom hee was a type, ^hboth ⁱActs 4. 27.
Herod and *Pontius Pilate*, with the Gentiles and people of
 Israell, haue gathered themselves together, and in so doing
 haue banded themselves against the Lord, and his kingdome,
 and are found fighters against God himselfe, since they op-
 pose themselves against him whom he annointed.

The Kings.] Hauing spoken of the meaner sort, hee now
 sheweth who else were his enemies, euen the mightiest: *me-*
lech signifieth any principall gouernour, Deut. 17. 14. *Eximus*
the Septuagint, *οὐρανός* *αὐτοῦ* *ἐστιν*. euen these were *Dauids* ene-
 mies, and such became Christs also, Act. 4. 27. and the Apo-
 stles, Mat. 10. 18. Teaching,

Explanation

That by greatnesse none become more godly, but by grace, Doct. 1.
 Psalm. 49. 20. this may we see in *Nymrod*, *Nebuchadnezzar*
 and other Monarchs of the world.

To strue therefore more for grace then greatnesse, and *Use*
 without grace, not to thinke our selues better before God
 for our greatnesse, if greatnesse makes vs gracelesse.

That such as should be nursing Fathers to the people of God, Doct. 2.
 may be enemies to them; and such as should lead the people to pi-
 ety, may be ring-leaders to impiety. Esa. 3. 12. and 9. 15. 16.
 and 1. 10. Ier. 5. 5. Hos. 7. 7. Amos 7. 11. 12. Cant. 5. 7.
 Ezek. 8. 12. *Abab* against *Eliab*, *Saul* against *David*. *Ha-*
man,

man, and by him *Ahasbueros* against the Iewes, *Herod* against *John Baptist*, *Pharaoh* with his Princes against the Israelites, *Ioash* against *Zachariah*, &c.

Vse 1. As therefore wee may not depend vpon the multitude for number, no more vpon the mighty because of their place, seeing the Romane Emperors, were bloudy persecutors, *Ieroboam* made Israel to sinne, great *Balaam* of Rome, euen the beast deceiued, and doth deceiue by his greatnesse, *Reu.* 13. 13. and 13. 2.

Vse 2. Not to be offended though great ones be enemies; *Matth.* 10. 18. *Ioh.* 16. 1.

Vse 3. To praise God and pray for good Princes and Gouvernors, that are not enemies, but fathers to Gods people as was *Iehosaphat*, *Hezekiah* and *Iosiah*, &c.

Explanation. *Of the earth.* This may be added to shew from whence they be, *eterra*, what they be, *terreni* and what they seeke after, *terrestria*, such called men of earth, *Psalme.* 10. 18. teaching,

Doct. That earthly potentates are they, which for earthly thinge do thus bestir themselves, making head against the Lord and his people, as is scene heere in *Dauids* enemies, and so in *Herods* practise against *Christ*, *Mat.* 2. And *Pharaoh* against the Israelites, *Exod.* 1.

Vse 1. To consider hereby, how the things of this world, and loue thereof, make men of earth, to become Gods enemies: and therefore are we to be renued in the inward man, and to shake off the loue thereof.

Vse 2. Not yet to feare the power of these, because they bee but earthly Princes, their power therefore but weake.

Explanation. *Set themselves.* *Intab*, signifieth, to stand disposed, framed and addressed vnto a thing, so as there is both a ready will and a full resolution to performe the matter intended; teaching,

Doct. That wicked mighty ones, are in will readily disposed, in a settled resolution to oppose themselves against God and his Church. *Psal.* 83. 4. 5.

Vse. The consideration heereof should stirre vp the people of God,

God: *First*, vnto praier for his aid, helpe, and power, to bridle and preuent them. *Secondly*, to thanke him daily, that they doe no more mischiese, seeing they bee so ready preft vnto euill.

And the rulers.] The word *rod* *sen* signifieth a counsell, *Explanation* or one next to a King, a Prince *sursum* *Iud.* 5. 3. *Esai.* 40. 23. *Prover.* 8. 16. so doe the *Septuagint* translate the word. These are ioyned with Kings in this wickednes, as ready to helpe forward their vngodly and proud attempts: teaching,

That wicked Kings want not their wicked Princes & Counsellors, to helpe them forward in that which is euill. *Doct.* 1. King. 12. 28. Gen. 12. 15. Hos. 7. 5.

Therefore let Kings take heede of beeing authors of any *Vse* 1. euill, for they easily draw many, and those mighty ones also, with them into their sinne.

Let euill counsellors be remoued, that the throne of Kings *Vse* 2. may be established in iustice. Prou. 25. 5. and 20. 26.

Take counsell together. *Iasad*, is properly to lay a foundation, and here vsed for to take counsell, which is the foundation of wise mens wary proceeding: and *jachad*, *una*, *pariter*, the *Septuagint* *una*, *simul*, in one place, Gen. 13. 6. *unanimity*, with one heart to consent, Exod. 19. 8. Acts. 4. 24. *in vultu*, *in id ipsum*. Ios. 9. 3. Teaching,

That the enemies of the Church proceed not all in a like manner, some rage, ver. 1. some rise in power and forcible meanes, as the wicked Kings, others by policy also. *Doct.* 1. Exod. 1. 10. Psalm. 83. 3. Ier. 18. 18. Luke 20. 20.

To prepare for the variety of enemies proceedings, in thy *Vse* place, and thinke not to find them all after one sort, but some torage as sauage beasts, and some subtile men, as crafty foxes,

That the wicked, even the enemies of God and Christ, want not circumspect warinesse, being wise in their generation, *Doct.* 2. Luk. 16. 8.

To be wise as serpents, in keeping the innocency of doves, *Vse* against these wise and politique worldlings.

Doct. 3.

That therefore the subtle aduersaries finne not of infirmity, as suddenly overtaken, but deliberately taking counsell together, that they may effect their wills, Psal. 64. 5. 6. and 83. 3. 8. Nehem. 4. 8. Mat. 27. 1. Mark. 15. 1.

Vse.

Let them looke therefore for the more seuerer and terrible iudgement: Psal. 59. 5. and let not the godly feare them, nor their crafty counsell, but marke what the Lord saith, Esa. 8. 10. and 41. 10. — 16.

Doct. 4.

That the wicked can come together, and consent without iarring, against God and his people. Ios. 9. 2. and 10. 5. Psal. 48. 4. and 94. 21. and 83. 6—8. Acts. 4. 27.

Vse 1.

Let the godly heere learne to be one for goodnes, as the wicked can be one for wickednes.

Vse. 2.

This may reprove such as professe to do well, but yet cannot agree together, and be of one mind to further the same, as indeed they ought.

Explanatio.

Here is to bee obserued further, how Gods enemies, as they be of diuers sorts, so some rage, some plot and deuise, some proudly stand vp in strength, some assilt by counsell to bring their deuises to passe. Hereby teaching,

Doct.

That Sathan hath his severall instruments: working in them and by them in a differing sort, against the Lord and his people; as may appeare here in the enemies against David and Israel, as this history sheweth in 1. and 2. of Samuell, and against Christ, and the Christian Church, as the Euangelists, the Acts and history Ecclesiasticall witnesse.

Vse.

The godly must hence bee warned, to get a speciall assurance of Gods ayde, to stay themselues with comfort, in his wisdom against their policy, in his might against their strength, and in his mercy against their wrath. For God is all-sufficient for his people to defend them, to supply what on their part is wanting, and to ouerthrow their enemies.

Explanation

Against the Lord, and against his annointed.

By annointed we are to vnderstand David the annointed King of Israell, 1. Sam. 16. 12. 13. Psalme. 89. 21. a type of Christ, who else where is called David, Ier. 39. 9. Ezek. 34. 23. 24. Hos. 3. 5. he knowing his calling insulteth over his enemies,

enemies, and telleth them they fight against God, and shall not preuaile: teaching,

That the Resisters of Gods ordinance, and appointments in Doct. 1. the ministry of his servants, are truly human, fighters against God himselfe, Acts. 5. 39. and 7. 51. Romanes. 13. 1. 2. Luke 10. 16.

To be subiect therefore to the power ordained of God, *Vse. 1.* and not to resist the same, Rom. 13. 1. 2.

To be a comfort to such as be established by the Lord; in *Vse. 2.* this that their enemies are Gods enemies.

There are counsells and assemblies as well against the Lord, Doct. 2. as for him. Mich. 6. 16. 1. King. 12. 28. 29. Dan. 3. 1. — Mar. 26. 66. and 27. 1.

Therefore this confutes Papiſts, who hold that counsells *Vse. 1.* cannot erre.

Not rashly to approoue every thing that is concluded by *Vse. 2.* counsells, but follow the Apostles aduise, 1. Theſſal. 5. 21. 1. Iohn 4. 1. Acts 17. 11. Reuel. 2. 2.

Not to bee offended, if authority haue an eye vnto assem- *Vse. 3.* blies, to preuent conuenticles and vnlawfull meetings.

By *annointed* is also heere meant *Christ* the Messiah, the *Explanation* annointed, Acts 4. 24. He is called annointed because of his offices, of which there were three types annointed, as *Kings*, 1. Sam. 16. 12. 13. and 24. 26. So *Priests*, Exodus. 30. 30. and *Prophets*, 1. King. 19. 16. who also are called the Lords annointed, Psal. 105. 15. to teach vs,

That they bee enemies to God the Father, who are against Doct. 1. Christ his annointed, Luke 10. 16.

Such as will therefore thinke they worship the father, and *Vse.* haue him their God, must also doe honour to the sonne, for else they doe but make God their enemy, Ioh. 5. 23.

That Iesus our Saniour is our annointed King, Priest, and Doct. 2. Prophet. Our King here, vers. 6. Our Priest, Psal. 110. Hebr. 4. Our Prophet, Deut. 18. Act. 13.

To yeeld to him obedience, make him our aduocate, and *Vse.* learne of him as the doctor of the Church.

David in the spirit prophecied, and foretold of this, and *Explanation.*

we doe reade in Acts the fourth, that it is come to passe.

Doct.

*The enemies of Christ doe nothing which is not alreadie fore-
seene of God.* So the Apostles witnes, Act. 4. 24. and Christ
foretold also to his Disciples, Mat. 10. 17. 18. 21. 22.

To be comforted in this that God foreseeeth the attempts
of all his enemies, against his Sonne, and against his Church:
for by Christ must we also vnderstand the bodie of Christ his
Church, called Christ, 1. Cor. 12. 12.

VERSE. III.

Text.

Let vs breake their bands, and cast their cords from vs.

Paraphrase.

^a Luk. 19. 14.

^b 1. Sam. 4. 9.

^c Ierem. 5. 5.

THUS they encourage one another in their rebellious at-
tempts: let neither the Lord nor his ^a annoynted reigne
ouer vs: but howsoeuer they thinke to impose vpon vs their
lawes and ordinances, and with these as with strong bonds
and cords to binde and fetter vs; yet let vs bee ^b strong and
play the men, and ^c shake off the yoke of such seruitude, and
wholly reiect their gouernment.

Explanat^{io}.

This verse sheweth what all these enemies doe especially
aime at, euen rebelliously to seeke their libertie: which tea-
cheth,

Doct.

*That the wicked are rebellious, and affect nothing so much as
lawlesse libertie, to doe what themselves like without all restraint
of lawes and gouernment.* Psal. 124.

Vse 1.

Men must therefore take heed of affecting lawlesse liberty,
lest they be noted for such wicked ones.

Vse 2.

Also Magistrates (seeing this their nature) should labour
the more with wholesome lawes to containe them in obe-
dience.

Explanat^{io}.

Let vs] The words of encouragement one to another, to
stirre them vp to the worke. Teaching,

Doct.

*That the wicked can animate and hearten one another in their
vngodly enterprises.* 1. Sam. 4. 9. Psal. 83. 4. 12. and 64. 5. Iere.
18. 18. Prou. 1. 11. and 7. 18.

Vse.

A reproofe of our sluggishnes and want of loue to God,
when

when we haue no heart to exhort one another to well doing, as we ought, Esa. 2.3. Psal. 95.1. Eccles. 12.13.

Break a sunder.] That is, *assay to breake*: for they cannot *Explanatio.* indeed, but here shew their will, what they gladly would doe, and what ignorantly they suppose they could doe, against *David* and against *Christ*. *Nathac* signifieth to vnfolde the linkes, or twiftings, and so to breake it in sunder, Eccles. 4.12. Learne hence,

That the wicked haue great purposes and resolutions, and haue Doct. 1. a minde to doe great matters, against God and his people. Psal. 83. 4.12. Esa. 7.56.7. Exod. 1.10. Nehe. 4.7.8.11.

We should therfore when we see that they bring not their *Vse.* purposes to passe, acknowledge with thanks Gods prouidence ouer vs, who preuenteth them, as we see in Nehe. 4.15. Esa. 7.7.

That they doe thinke that they are able to bring their thoughts Doct. 2. to passe, euen against the Lord and his Christ. Act. 26.9.

To behold hereby the proud conceit and presumptuous *Vse.* blindness of mens wicked hearts, who think that they can do things impossible, as *Nimrod* and his companie; the *Iewes*, and heathen against *Christian religion*.

Their bands] *Bands*, the word *musar* comming of *jasar*, to *Explanatio* chastice, is properly discipline and correction, and so bands, by which the vnruly are tamed: heere it is put for lawes. Hee saith not his, but *their bands*, as the lawes of God published by *David*, or of *Christ*, by himselfe and his Apostles; euen by the Lord and his Ministers, whom he vseth in his rule and government. Teaching,

That good lawes are as bands and cords for discipline, to keepe Doct. 1. people in obedience to God, and to his ordinances.

To receiue willingly good lawes, as necessarie meanes, to *Vse.* keepe the ill disposed within the compasse of their duties.

That rebellious hearts doe hold themselves in bondage, and as Doct. 2. prisoners in bonds, being made subiect to Gods owne lawes.

This should teach all to bewaile this corruption of our *Vse.* hearts, by which we count Gods easie yoke, and his commandements, which are not grieuous, to be so burdensome, & to

pray with *David* that we may know and haue proofe of the goodnesse of his lawes, that we may loue them. Psal. 119. 140

Doct. 3. That therefore such will not haue Christ reigne ouer them, though they as Kings would reigne ouer others. Luk. 19. 14.

Vse. This serueth to condemne in them their pride and iniustice, who desiring to rule ouer others, cannot endure that God himselfe should rule ouer them.

Explanation. And cast away their cords from vs.] The word *gnaboth* signifieth a cord twisted by foldings one in another, Exo. 28. 14. Here is but either one thing expresse in diuers termes, or (as some others thinke) by bands are lawes, by cords the discipline and rule with these same lawes: so taking it we learne,

Doct. That such as cannot adway with Gods word and lawes, doe cast away, as it were in contempt, his government, Luk. 19. 14.

Vse. Therefore to bring men to a conformitie in Christs government, they must first be brought to the obedience of his word.

VERSE III.

Text. But he that sitteth in heauen shall laugh: the Lord shall haue them in derision.

a Psal. 97.
b Isai. 40. 12.
c Psal. 37. 12. 13.
and 59. 8.

But let earthly Kings rage neuer so horribly, yet God who is the King of heauen, and ^a doth sit for euer there as on his throne, before whom the inhabitants of the earth ^b are but as grasshoppers, he doth set light of their impotent furie: and as a valiant Champion, in stead of fearing, doth scorne his feeble and ouermatched aduersarie, so doth God ^c laugh at their vaine attempts, and contemnes their weake opposition, which cannot hurt, nor annoy him: and by frustrating their deuices, shall propose them to the derision of others also.

Explanation. Here the Prophet doth shew, why he held his and Christs enemies to imagine a vaine thing, because he had an eye vnto God, whom he knew saw them well, and laughed at their follic: teaching,

Doct. That the true consideration of Gods beholding and opposing the wicked

wicked, and of his light account of them and their strength, is that which makes a godly man to iudge all their wicked enterprises to be but vaine. *Exod. 14. 13. 2. Chron. 20. 20.*

To make light of all the rage, plots, power, and policies of *Vse.* the wicked, let vs lift vp our eyes vnto God, and consider how he seeth, and laughs them to scorne: he being wiser and stronger then all his enemies. *1. Cor. 1. 25. Ioh. 10. 29.*

He that sitteth in the heauens.] *Dauid* opposeth onely the *Explanation.* Lord here to his and Christs enemies: to teach vs;

That he hath strength enough, that hath God on his side, though *Doct.* neuer so many bee against him. *Romans 8. 13. 2. Kings 6. 16. 2. Chron. 32. 7.*

If God bee on thy side, care not what man can doe vnto *Vse.* thee. *Dauid* opposeth him here as his comfort against all his enemies: So *Esa. 8. 10.*

The words are a description of God deliuered for the *Explanation.* Churches comfort against their enemies: out of which words we may learne,

That God is in heauen. Psal. 11. 4. and 115. 1. 3. Esa. 66. 1. Doct. 1.

To reuerence him, *Eccles. 5. 1.* to liue holily, as vnder him, *Vse.* and before his eyes.

That therefore he seeth all things on earth: Psal. 14. 3. and 11. Doct. 2. 4. and 94. 7. *Hebr. 4. 13. Ierem. 32. 19.* else *Dauid* would not alleage this for comfort.

Comfort to the people of God, that the Lord seeth his ene- *Vse.* mies, and that wee haue our defender ouer our heads, *Psalme 102. 19. 29.* and the auenger of our cause ouer their heads.

That for this cause all the attempts of the wicked against him *Doct. 3.* *are vaine, whom he can from thence easily confound, and raine destruction vpon them. Psal. 11. 4. 6. Gen. 7. 11. and 19. 24.* *Vse 1.*

The godly not to feare men, but to trust in the Lord. *Vse 2.*

Let the wicked feare and tremble, when they rebel against Christ. The Lord is in heauen, consider: *Heb. 10. 31.* He is aboue all his enemies, *Psalme. 99. 2. and 97. 9.* and beholdeth what is done on earth. *Psal. 102. 19.*

Shall laugh.] This is spoken of God, as elsewhere, *Pro. 1. 26* *Explanatio.* *Psal. 59. 8.* after the manner of men: to set out the follie of the aduersarie

pray with *David* that we may know and haue proofe of the goodnesse of his lawes, that we may loue them. Psal. 119. 140

Doct. 3. That therefore such will not haue Christ reigne ouer them, though they as Kings would reigne ouer others. Luk. 19. 14.

Vse. This serueth to condemne in them their pride and iniustice, who desiring to rule ouer others, cannot endure that God himselfe should rule ouer them.

Explanation. And cast away their cords from vs.] The word *gnaboth* signifieth a cord twisted by foldings one in another, Exo. 28. 14. Here is but either one thing expressed in diuers termes, or (as some others thinke) by bands are *lawes*, by cords the *discipline* and rule with these same lawes: so taking it we learne,

Doct. That such as cannot adway with Gods word and lawes, doe cast away, as it were in contempt, his gouernment, Luk. 19. 14.

Vse. Therefore to bring men to a conformitie in Christs gouernment, they must first be brought to the obedience of his word.

VERSE III.

Text. But he that sitteth in heauen shall laugh: the Lord shall haue them in derision.

a Psal. 97.
b Isai. 40. 22.
c Psal. 37. 12. 13
and 59. 8.

But let earthly Kings rage neuer so horribly, yet God who is the King of heauen, and *a* doth sit for euer there as on his throne, before whom the inhabitants of the earth *b* are but as grasshoppers, he doth set light of their impotent furie: and as a valiant Champion, in stead of fearing, doth scorne his feeble and ouermatched aduersarie, so doth God *c* laugh at their vaine attempts, and contemnes their weake opposition, which cannot hurt, nor annoy him: and by frustrating their deuices, shall propose them to the derision of others also.

Explanation. Here the Prophet doth shew, why he held his and Christs enemies to imagine a vaine thing, because he had an eye vnto God, whom he knew saw them well, and laughed at their follicie: teaching,

Doct. That the true consideration of Gods beholding and opposing the wicked

wicked, and of his light account of them and their strength, is that which makes a godly man so iudge all their wicked enterprises to be but vaine. *Exod. 14. 13. 2. Chron. 20. 20.*

To make light of all the rage, plots, power, and policies of *Vse.* the wicked, let vs lift vp our eyes vnto God, and consider how he seeth, and laughs them to scorne: he being wiser and stronger then all his enemies. *1. Cor. 1. 25. Ioh. 10. 29.*

He that sitteth in the heauens.] David opposeth onely the *Explanation.* Lord here to his and Christs enemies: to teach vs;

That he hath strength enough, that hath God on his side, though *Doct.* neuer so many bee against him. *Romans 8. 13. 2. Kings 6. 16. 2. Chron. 32. 7.*

If God bee on thy side, care not what man can doe vnto *Vse.* thee. David opposeth him here as his comfort against all his enemies: So *Esa. 8. 10.*

The words are a description of God deliuered for the *Explanation.* Churches comfort against their enemies: out of which words we may learne,

That God is in heauen. *Psal. 11. 4. and 115. 1. 3. Esa. 66. 1. Doct. 1.*

To reuerence him, *Eccles. 5. 1.* to liue holily, as vnder him, *Vse.* and before his eyes.

That therefore he seeth all things on earth: *Psal. 14. 3. and 11. Doct. 2. 4. and 94. 7. Hebr. 4. 13. Ierem. 32. 19. else David would not alleage this for comfort.*

Comfort to the people of God, that the Lord seeth his enemies, and that wee haue our defender ouer our heads, *Psalme 102. 19. 29. and the auenger of our cause ouer their heads. Vse.*

That for this cause all the attempts of the wicked against him *Doct. 3.* are vaine, whom he can from thence easily confound, and raine destruction vpon them. *Psal. 11. 4. 6. Gen. 7. 11. and 19. 24. Vse 1.*

The godly not to feare men, but to trust in the Lord. *Vse 2.*

Let the wicked feare and tremble, when they rebel against Christ. The Lord is in heauen, consider: *Heb. 10. 31.* He is aboue all his enemies, *Psalme. 99. 2. and 97. 9.* and beholdeth what is done on earth. *Psal. 102. 19.*

Shall laugh.] This is spoken of God, as elsewhere, *Pro. 1. 26 Explanation.* *Psal. 59. 8.* after the manner of men; to set out the follie of the aduerlarie

aduersarie and their foolish attempts, the like reckoning hee maketh of their great stirres, and power, and authoritie with men. Iob. 41. 20.

Dott.

The proud and giantlike practises of all the wicked against Christ (how dreadfull soeuer they seeme to the world) are in Gods sight ridiculous. Psal. 37. 13. and 59. 8. and 33. 10. 11.

Vse.

Let vs esteeme lightly of the power, policie, and rage of the wicked, and with Sion laugh them to scorne, Esa. 37. 22. for they cannot destroy the worke of God, Acts 5. 35—. For Gods counsell shall stand for euer. Psalm. 33. 11. Pro. 19. 21. and 16. 1. and 21. 30. Iere. 10. 23.

Explanation.

The Lord] Here is expounded whom *Dauid* meant before to sit in heauen, euen *Adonaj* the Lord, the vpholder and pillar of his people, as the force of the word beareth. Teaching,

Dott.

That it is *Adonaj* the Lord *Iehonah* that hath his throne and seate in heauen. Psal. 11. 4. and 103. 19.

Vse. 1.

Hereby to know the true God from all false gods: none the God of heauen but he, Ionah. 1.

Vse 2.

That also we hereby may vnderstand for our comfort, that his rule and kingdome is ouer all the earth: therefore the Psalmist putteth these together, Psal. 103. 19.

Explanation.

Shall haue them in derision.] The same thing seemeth twice repeated, an vsuall thing in the Psalmes to shew that it is most certaine: yet indeede, as the words *Shachach* and *lignag* are diuers, so deriding is more then laughing, Pro. 1. 26. Psal. 59. 9. Iob. 29. 24. This therefore may be referred to the heathen and people, and the other to the Kings and Rulers.

Dott. 1.

It is certaine that it is no hard matter with God, to overthrow the raging heathen, the murmuring multitude, the proud Kings and politike Princes of the earth, gathering together against him and his Christ. 2 Chron. 14. 11. and 20. 6. 1 Sam. 14. 6.

Vse.

To belecue confidently this truth in the greatest aduersitie, remember the storie of *Senacheribs* hoalls ouerthrow: Esa. 37. 22. 29. 36. 38. & the Ethiopians huge armie, 2 Chro. 14. 9. 12. *Sanballats* policie preuented, Nehe. 4. 15. and the *Aramites* secret counsell disclosed, 2 King. 6. 8. 9. 12.

That

That it is also as sure that he hath them in contempt, and all Doct. 1. their power, he laugheth at the foolish multitude, but he verily deriaeth as contemptible, the high and mighty aduersaries, Psalm. 59. 8.

Not to be delected in spirit at mighty aduersaries, for the *Vse.* greater they bee against the Lord, the more hee hath them in contempt, yea and will make them a derision and laughing stocke.

VERSE. V.

Then shall he speake to them in his wrath, and vexe them in Text. his sore displeasure.

FOr howsoever for a while he may seeme scarcely to take notice by ^a suffering them to goe on in their practises, so *Paraphrase: a* that they blesse themselves in their ^b imaginations, and say, *b* God regardeth not; yet when the appointed time commeth, because they would not heare his mild voyce inuiting them to obedience; then as if ^c smoake went out of his nostrills, so *c* will hee call to them by his wrathfull threatnings, and trouble and perplexe them with his plagues, the tokens of his anger. *Psalm. 10. 1. Ibid. v. 3. & 13. Psalm. 18. 8.*

The Prophet hauing comforted the Church in the former *Explanation.* verse, one way, heere he continueth it, by foreshewing how the Lord sitting in heauen, will deale with these enemies: he will manifest his wrath against them.

God will not onely laugh at and deride the folly of the wicked, Doct. but in his wrath punish their wickednesse, and plague them that hate those, whom hee hath established. Psalme. 89. 20. 21. 22. 23.

This may serue for terrour to the wicked, and to humble them, by considering that they are not onely contemned and derided of God, but also must expect other punishments, and iudgements from him, if they repent not. *Vse.*

Then.] That is in the time appointed, not naming the time certaine, but when the Lord shall thinke it fit, as he hath de- *Explanation*

creed, after he hath beheld with patience their wicked endeavours, and as it were sported himselfe with the apprehension of their follies: then will hee suddenly punish them: reaching,

Dott.

That there is verily a time of punishment for Christs enemies, albeit we know not the very season; for Gods patient forbearing of the wicked, will at length breake forth against his enemies. Amos 8.2. Luke 19.43. Ezek. 12.23. examples in Esay 13. and 15. and 21. and 25. 10. —12. and 26. 20. 21.

Vse. 1.

Terrour to the vngodly practisers against Christ and his Church: let them looke for a change, Psal. 50.22.

Vse 2.

The Godly to learne patience, and to wait the Lords time, not fretting against the wicked, Psal. 37.1. the godly shall not alwaies be forgotten, consider the comforts, Esa. 25.8. 9. and 26.3.5—8.

Explanatiō.

Shall he speake vnto them in his wrath.] That is God shall speake, to wit, actually, declaring his anger against them: for by speaking here is his deed doing, called speaking because his deeds are the manifestation of his will, as if hee spake vnto them; of this kinde of speaking we may read, Iob. 33.14.

Dott. 1.

That Gods workes in punishing, are as his wordes, a kinde of speaking vnto vs. Iob. 33.14.

Vse.

To consider therefore of his chastisement, as of instructions which come to reforme, when the word cannot amend, Iob. 33.16.17.18. or else to destroy such as are appointed for wrath.

Dott. 2.

Wrath is the reward which Gods enemies are to looke for, as Christ foretells, Luke 19.42.43. Rom. 2.8. Zepha. 2.2.8.9. 10. Reuelat. 6.17. and 20.9. Psalme. 110. 5. 6. Obediah vers. 10.

Vse.

To admonish the wicked to desist from their malicious purposes, if they would escape Gods wrath: they that loue not blessing, it shall one day be farre enough from them. Psal. 109.17. Naum. 1.9.

Explanatiō.

And vex them in his sore displeasure.] Both the former and these words also are spoken of God, after the manner of men,

men, to shew that God doth to the enemies of Christ, as men in wrath and displeasure, who speake vnto them, and punish them, so as the punished may feele the stroake, but without respect of the parties reformation, not as a father to amend, but as a Iudge to execute iustice.

That God is sore displeased with such as rise vp against him Doct. 1. and his Christ, that is, Dauid the type, and our Lord Iesus the antitype. Esa. 60. 12.

Feare to be enemies to such *Dauids* as God hath placed o- *Vse 1.*
uer his people, godly Kings and gouernours: See Psal. 3. 3.
my glory.

Beware of withstanding Christ, it sore displeaseth God, *Vse 2.*
the vialls of his wrath powred vppon the Iewes, and vppon
the beast and on the earth, Reuelations 16. Shew it to
the full.

That the proud enemies of God and his Christ, in the day of Doct. 2.
wrath, shall be vexed and tormented. Reuel. 6. and 16. 9. Prou.
11. 21. Esa. 8. 21. 22.

Knowing the terrour of the Lord, to seeke heere to please *Vse 1.*
him.

The godly to learne hence to be patient, though the wic- *Vse 2.*
ked be now in pleasure, they shall be rewarded in full venge-
ance. Reuel. 14. 12.

That at that time, to such hee shall shew himselfe onely as an Doct. 3.
auenger for things done, and not in mercy to reclaime them, 2.
Thess. 1. 7. 8. but they shall haue condemnation mercilesse,
Iam. 2. 13. Mat. 7. 23. and 25. 46.

Seeke therefore betimes reconciliation with God, while *Vse.*
he may be found, while the time of mercy abideth vs, Esay
55. 6.

It may not be omitted here to consider, how the Prophet *Explanation*
noteth the diuers sorts of enemies, and their differing cour-
ses, and then setteth God and his proceedings against them
answerable in euery thing: as God to men, his sitting to their
standing, heauen to earth, his laughter to their rage and
murmuring, his derision to their mightinesse, pride and policy,
his speaking in wrath, to their purpose to breake his bands, his

vexing them in displeasure, to their casting away of his cords :
all teaching vs,

Doct.

That God is all-sufficient to answer the wicked every way, where they are or purpose to be crosses to his holy proceedings, Psalm. 35. 1—4. and 33. 10. and 3. 8. Job. 15. 12. Nehem. 4. 15. the Lords preserving the Israelites from Egypt to Canaan, and the overthrow of all their enemies, of all sorts, every where, doe shew this at large, if the particulars bee well observed.

Vse. 1.

Comfort to Gods Church, that God is so all-sufficient, either to bridle or overthrow our enemies every way: with this he encouraged *Abraham* to walke before him. Gen. 17. 1.

Vse. 2.

To labour for his favour, that he may be on our side, and to rest with him, in whom is all sufficiency for his peoples wellfare, and blessed are they whose God is the Lord. Psal. 33. 12.

VERSE. VI.

Text.

Euen I haue set my King vpon Sion mine holy mountaine,
as if he said,

Paraphrase.

IT is not *Dauids* affecting of a kingdome : or tyrannous usurpation, but mine owne worke in fauour towards him :
 * he is a King of my making : euen I the Lord took him from following the Ewes great with young, and haue made him King ouer my people Israell, and seated him on Sion the mountaine of mine holinesse, which I purchased with my right hand, and consecrated for my temple and seruice. And as I called *Dauid*, so for my Christ also who is King of Kings and Lord of Lords. Hee ^c tooke not this office to himselfe, but was by mee called heereunto. I haue giuen him to be the ^d head of my Church, of which mount Sion is but a type, euen my holy Church which he hath sanctified, ^e by the washing of water through the worde, that hee might make it to himselfe a glorious Church.

Explanation. Heere *Dauid* bringeth in God the Father speaking to these enemies.

enemies of his sonne, and sheweth why he taketh *Dauid* and Christ's part, because he hath appointed them to raigne.

God doth not onely punish, but also maketh knowne to his enemies the iust cause of his wrath. Gen. 6. Esa. 5. 5. 6. 2. 24. Hos. 4. 1. 2. 3. 4. Ier. 18 15. 16 17. *Doct. 1.*

Therefore in stead of grudging against the punishment, *Vse.* they should search out the cause thereof, which God makes manifest to them, if they would obserue it, and by amendment remoue the same.

That God will take part with those whom he exalteth, Psal. *Doct. 2.* 89. 21—24. and 105. 15. and 106. 10. 16. 17.

Great consolation to such as are put in their places by the *Vse.* Lord, Psal. 21. 1. and 105. 9. 10. 11. 14 15. Ier. 17. 16.—19 and 20. 11.

Yet haue I set.] As if he had said, know (O mine enemies) *Explanatio.* whom ye oppugne, euen my proceedings, which yet you may well see, you cannot frustrate.

The Lord can doe what hee will, and make good what hee decreeth, be his enemies neuer so many, or neuer so mighty. Prou. 21. 30. Psal. 33. 10. 11. Iob. 5. 12. *Doct.*

To be perswaded that the Lords counsell shall stand. Pro. *Vse.* 19. 21. Psal. 105. 9. 10. 11. 14. 15.

The worde *nasac* heere translated *set*, signifieth to poure *Explanation* out, so it noteth his anointing by pouring out of oyle, and then consecrated and set in his place, so as here is anointing to note his lawfull authorizing into that high function and calling. teaching,

That Dauid and Christ were anointed of God, and tooke *Doct.* *not this calling vpon themselves:* for *Dauid* see 1. Sam. 16. 12. 13. Psal. 78. 70. 1. Kin. 8. 16. for *Christ*, Mat. 3. Luke 4. Esa. 61. Iohn. 8. 42. and 6. 27. Ephes. 1. 20—. Philip. 2. 9. Hebrewes 5. 5.

To follow their humility, to wait the Lords calling to our *Vse. 1.* functions; so did *Christ*, *Dauid*, *Moses*, Exod. 3. Ier. 1. and 17. 16. Apostles, Mat. 4.

This is against such as take callings vpon themselves. Ier. *Vse. 2.* 23. 2. Chron. 22. 23.

Explanation *My King.*] This true of *David*, who was by Gods appointment set ouer Israell, as himselfe doth witnesse, Psalm. 78.70. and the Lord so speakes of him. Psal. 89. and is called the God of *David*. 2.Kings.20.5.

Doct. Such as raigne by the Lord, are his Kings, as raigning by him and for him. Thus *Nabuchadnezzar* is called his seruant. Ier.25.9. because he appointed him to raigne, Ier.27.

Vse 1. Kings to seeke the Lords honour, and his peoples wellfare like *David*, Psalm. 78.72. *Iehosaphat*, 2.Chron.19.4.5. 11. and *Iosiah*, 2.Chron.34.31.—33. for he can poure contempt vpon them, Psal. 107.40.

Vse. 2. People to feare God and honor the King, and not to meddle with those that are seditious, Prou. 24.21. for by God they raigne, Prou. 8.15. Daniel. 4.22. and 5.21. 2.Chron. 20.27.

Explanation This is also spoken of *Christ*, who was annointed by God the Father to be our King, as is before shewed. Teaching,

Doct. That *Iesus* our Sauour is of his Father made both Lord and *Christ*, Act. 2.36. Eph. 1.20—22. Psalm. 110.1.2.

Vse. 1. To acknowledge him King, as in Iohn. 1.49. and 18.33. Mat. 2. Acts 17.7. Phil. 2.11.

Vse 2. To doe him all due reuerence and homage. Philippians 2.9—11.

Explanatio. *Vpon my holy hill Sion.*] After the letter, spoken of *Dauid*. he was King in Ierusalem. 2.Sam. 5.5.7.9. 1.Chron. 11.5. 7. and vpon this mountaine was the Temple built, and therefore called holy, and by it ment the Church of God then, Ps. 48.1.2. and 50.2. and 87.2.3. and 132.13.—

Doct. 1. That *Dauid* was a King set ouer the visible Church of God, the people of *Israel*. Psalm. 78. 2.Sam. 5.12.

Vse. To acknowledge that Kings vnder God may beare rule ouer Gods people, 1.Sam. 15.17. Psalm. 18.43. Iud. 11.9.11, against the fantasie of Anabaptists.

Doct. 2. That places are holy that are destinate to holy uses. So *Sion* is heere called, Esa. 65.10. Ioel. 3.17. Zeph. 3.11. So *Ierusalem*. Mat. 4.5.

Vse. To esteeme reuerently of such places as are dedicated to Gods

Gods seruice, not in respect of the place it selfe, but of the vse, beeing set apart for the holy worship of God, publicuely to be performed of all good Christians.

Now heereby is also prefigured the Church of Christ, ouer which God hath set him, Heb. 12.22.23. David was a type of Christ, and Sion of his Church, true christian belecuers, whence we therefore may learne;

That Iesus Christ is the King and Law-giner to the spiritual Doct. 1.
Sion his Church; Iam. 4.12.

To receiue his lawes and ordinances as from our King and dread Soueraigne.

That as Dauid there dwelt, so Christ is euer with his Church; Doct. 2.
Mat. 28.20.

Being of the Church, to behaue thy selfe holy, for Christ is there: and therefore the place where thou standest is holy ground. Exod. 3.5. Iosh. 5.15. Act. 7.53.

That the Church of Christ is answerable to Sion every way, Doct. 3.
as the antitype to the type, the substance to the shadow! Heere a mountaine; so the true Church, Heb. 12.22. Reuel. 14.1. Syon holy, so the Church of Christ. 1. Pet. 2.9.

Therefore whatsoever is spoken of the type, is much more to be beleued to be true in the antitype. Now for Sion and praises thereof, see Psal. 48.1.2. 3.8. and 50.2. and 87.2.3. and 132.13 — Psal. 74.2. and 76.2. apply them for instruction and comfort.

It may not be omitted that the Lord calleth Sion his mountaine, which must be vnderstood in a special regard, for otherwise he is the Lord of the whole earth. Psal. 24.1.

As Israell then, so the true members of Christ now, are the only peculiar people of God aboue all vnder heauen. Tit. 2.14.1. Pct. 2.9.

To reioyce in this chiefly, that by Christ thou art of the peculiar people of God. The Psalmist prayed to see this happiness, and to reioyce therein. Psal. 106.5.

VERSE. VII.

Text.

*I will declare the decree, that is, the Lord hath said vnto me,
Thou art my sonne, this day haue I begotten thee.*

Paraphrase.

NOW that alreadie spoken, one would thinke should bee sufficient to moue any; and yet for their further conuiction, that either being thoroughly resolued they may obey, or else be wholly left without all excuse, I the same *Dauid* as a Prophet of God, doe declare this his will vnto them: and if they will belecue it, behold Gods owne act and decree concerning me: the tenour whereof is this: The Lord hath ^a irrevocably appointed, euen he hath said it, and will not repent, nor alter the thing that is gone out of his mouth. Thou O *Dauid* art typically my ^b sonne, in as much as called and adopted to the function and gouernment of my kingdome, whom I did then as it were beget, when annoynting thee with oyle, ^c and putting my spirit vpon thee, and furnishing thee with gifts answerable to thy calling, I ^d changed thee into another man, and put another heart into thee. And thou O Christ art truly my sonne, ^e whom I begate eternally, yet manifested thee then, when being miraculously conceiued, through my power ouershadowing y^e holy Virgin, I brought thee my first begotten into the world, and raised thee from the dead: whereby I declared thee mightily to be my sonne.

Explanation.

In this verse the Prophet *Dauid* for himselfe, and also in the person of Christ, plainly sheweth, that what is done of them both, was Gods decree, and therefore *Dauid* knew their attempts against him and Christ were vaine.

Doct. 1.

The regiment of Dauid, and so of Christ, was fore-ordained of the Lord, before they were established actually. Psal. 110.

Vse.

Not to thinke that Kings doe reigne at their pleasure, but at Gods appointment: or that the Gospel, by which Christ reignes, comes by chance, but as God hath decreed.

Doct. 2.

That therefore such as then resisted Dauid and Christ, now resist Gods decree in and vpon them.

There-

Therefore let such resisters know, that as the Apostle saith, *Vse.*
Rom. 13. 2. they must receiue to themselves condemna-
tion.

I will declare the decree.

Thus David speaks as a Teacher, that he is willing to make *Explanation.*
knowne Gods decree concerning him, to stay the enemies if
it be possible. Teaching,

The true knowledge of Gods will in our standing, is a strong Doct.
bulwarke of defence, to oppose against all enemies: therefore Da-
uid here publisheth it: so the Apostle, Act. 26. 19, 20. So Iere.
17. 16.

To ascertaine our selues of Gods good will and certaine *Vse.*
decree for our places and standings, that wee may be able to
object the same to our enemies, either for their conuersion,
or to leaue them inexcusable, and is to vs assurance of de-
fence, compare Iere. 17. 16. with 20. 11.

This being vnderstood of Christ, who also did declare *Explanation.*
what he was, and what God had decreed concerning him, as
may be seene in all his disputations against his aduersaries;
we doe learne,

That Christ was to be also a Prophet and a Preacher, as well as Doct. 1.
a King. Deut. 18. Act. 13.

To acknowledge then his propheticall office heere fore- *Vse.*
told, and as the Father commandeth, heare him. Mat. 17.

That so he indeed preached vnto the people his Fathers decree, *Doct. 2.*
as all the Euangelists doe witnesse, and so this prophacie of him to
be true.

To acknowledge David a true Prophet of God. *Vse. 1.*

Behold Christs loue and mercie, who would not hide from *Vse 2.*
his enemies his Fathers will, if they would haue beleued it.

Reproofe to such, first, as despise the calling of a Teacher: *Vse 3.*
secondly, as being Teachers in name, doe yet neglect to de-
clare Gods decree indeed.

The Lord hath said vnto me.

Vnderstanding it of David first the type, who doth shew *Explanation.*
that this decree was made knowne to himselfe, we learne, *Doct.*

That it is not enough to haue the word of God to warrant the

L

action:

action: but for a calling thereto in our place and standing:
2.Chron.35.21. Heb.4.5. Ios.1.9. Iudg.6.14.

Vse.

To be able to applie the word of Gods decree truly and rightly to our selues in our place and calling: for that warranteth a good action to our selues.

Explanatiō.

Doct.1.

Vnderstanding these words of Christ, we doe learne,
That God the Father is Christs Lord (according to his humanitie) as he here acknowledgeth.

Vse.

Therefore all Kings to acknowledge the same much more, and shew it by feare, Mat.1.6.

Doct.2.

That he published that which he first heard his Father speake vnto him. Ioh.12.49. and 7.16. and 14.24.

Vse.

The Ministers of Christ to learne hence by him, to speake only what they learne from the Lord, so commanded, Mat.28 Mark.16. 1.Pet.4.11. so did the Prophets, Ier.47.1. Hof.1.1. Iocl.1.1. Act.26.22. 1.Cor.11.23.

Thou art my sonne, this day haue I begotten thee.

Explanatiō.

David might in some sort say thus as a type of Christ, and so aboue all Angels, and as a King, Psal.82.6. and 89.6. so in Psal.89.26.27. and as a holy man, the Childe of God by adoption.

Doct.

Kings, especially the godly, are very neere and deere vnto God. Psal.82.6.

Vse.1.

Not to rehell against them, they be the children of the most highest. David did not touch the lap of *Sauls* garment, but with a checke of conscience, though it was without an euill intendment.

Vse 2.

Let Iesuited Traitors and murtherers of Kings take knowledge of this, and restraine their hellish malice against the Lords annointed: for who so prouoketh them to anger, sinneth against his owne soule: Pro.20.2.

Explanation

This is spoken of Christ as of the veritie, and this is one part of that decree, which hee was to publish to the world at his comming: by *This day*, may either bee vnderstood the perpetuall act of his eternall generation, or else his manifestation in the flesh, especially by raising him vp from the dead, Act.13 33. and it is, as if it were said: Now at this time I haue manifested

feſted thee to bee my begotten ſonne. From hence wee may learne,

That Ieſus Chriſt was and is the very ſonne of God, and thus Doct. 1.
three waies: firſt, *By eternall generation*: ſo the only begotten ſonne, Heb. 1. 15. Ioh. 1. 14. Secondly, by his *perfect ſanctification and perſonall vnion of both natures*, Luk. 1. 35. Ioh. 10. 36. Thirdly, as *King*; ſo Pſal. 82. 6. Ioh. 10. 34.—36.

To acknowledge this, Ioh. 1. with *Peter*, Mat. 16. Ioh. 6. 69. *Vſe. 1.*
and with the Centurion, and *Martha*, Ioh. 11. 27.

To make a difference of all other ſonnes of God from him, *Vſe. 2.*
as he in ſonne-ſhip differs from them, 1. Ioh. 3. 1. Galath. 4. 4. Ioh. 1. 12.

That in time he was declared ſo to be, Rom. 1. 4. Act. 13. 33. *Doct. 2.*

To confirme our faith in this truth to our great comfort, *Vſe.*
when we be ſure that our Sauour is the only ſonne of God.

That this doctrine as a maine and moſt principall point, was ſo Doct. 3.
be taught vnto the people as the ſcope of the Goſpell, Ioh. 20. 31.

To ſtudie this point as the principall article of our Chriſtian faith, *Vſe.*

If wee conſider this as a reaſon, why God did annoint *Explanation*
Chriſt, and ſet him ouer his Church as King, viz. for that hee was his only ſonne, we learne,

That Ieſus Chriſt hath only right to be King ouer Gods people, Doct.
as the only ſonne and heire of his Father. Heb. 1.

To yeeld therefore this high and ſoueraigne authority vn- *Vſe. 1.*
to Chriſt alone, as ſo ordained of his Father. Act. 2. 36.

To hold it high treason to place any other ouer ſ^y Church, *Vſe. 2.*
as the ſpiritual head and ſoueraigne betweene God and his people, but him only.

Theſe words are by the Apoſtle alleaged to proue Chriſts *Explanation*
Prieſthood, Heb. 4. 4. and 5. 1.

Ieſus Chriſt as hee is our King and our teacher: ſo our high Doct.
Prieſt vnto God. Heb. 4. 4. and 5.

By him only to ſeek an attonement with God, and to of- *Vſe.*
fer vp our ſacrifices. For in him only is he well pleaſed, Mat. 3.

17. Eſa. 42. 1.

VERSE VIII.

Text. *Aske of me and I will giue thee the heathen for thine inheritance, and the ends of the world thy possession.*

Paraphrase. **A**ND as for thee, thou art so altogether after mine owne heart, and hast found such fauour with me, and I am in thee so well pleased, that ^a I will giue thee thine hearts desire, and will not denie the request of thy lips. Aske therefore of me abundantly gifts, and honour and dominion, and I will giue thee not the one halfe of my kingdome, but all the Gentiles for thine heritage ^b, which as a present shall be brought vnto thee, though now a people scattered abroad and spoyled: ^c thy dominion also shall be from sea to sea, and the ends of the earth shall be thy sure possession: all Kings shall worship thee, all nations shall doe thee seruice.

^a Psal. 21. 3.

^b Isai. 18. 7.

^c Psal. 72. 8. 11.

& Psal. 27. 18.

Explanatio. These words are another part of the decree, which the Prophet foretels, Christ should declare in his person to the people: the former concerned his person, this his kingdome: teaching,

Doct. *That another maine doctrine of Christs ministrie was, to publish the nature and largenesse of his kingdome and dominion: of which the Prophets foretold, Psal. 72. 8. Esa. 60. 3. and Christ himselfe speaketh of also, Ioh. 12. 32.*

Pse. This doctrine must we take notice of, and labour to vnderstand it: the error whereof did blind, and so doth to this day, the miserable Iewes, who still looke for an earthly pompous Messiah to exalt them againe in an outward earthlie glorie.

Aske of me.
Explanatio. Here the words of God the Father are brought in, to expresse his power to giue, and readinesse to inlarge Davids and Christs kingdome, as another reason to confound the enemies, and to shew their attempts to be vaine.

Doct. *It is altogether vaine to oppose, and to keepe straight, such as God is willing to make mightie, and to giue them large dominions.*

See

See in *Nabuchadnezzar, Cyrus, Alexander, the Romans, Dan.*
2. 17.—44. *Iere.* 27. 5. 6. 8.

This should admonish all in stead of opposing themselves, *Vse.*
rather with quietnes to take vpon themselves the yoke of
Kings and Princes, whom God hath established, and as the
Prophet *Jeremy* exhorteth concerning *Nabuchadnezzar*, to
pray for them, and seeke their peace: for in their peace shall
themselves haue peace, *Iere.* 27. and 29. 7.

These words are vsed to expresse Gods singular loue: for *Explanation*
so the speech is vsed, when one would shew how much he is
well pleased with another. *Mar.* 6. 22. *1. King.* 3. 5.

David was greatly beloued of the Lord, one after his owne Doct.
heart. Of this loue reade *Psal.* 89. 2. *Sam.* 8. 14.

Princes to follow the steps of *David*, that they may be be-*Vse.*
loued of the Lord, as all the Kings of Iudah were, that did
walke in his steps.

Vnderstand these words of the father, so spoken to Christ, *Explanation.*
as Christs act: for the fathers will to him shewes the sonnes
act indeed.

Iesus Christ is deerey beloued of his father, and so well plea- Doct.
sed with him, as he can deny him nothing, *Mat.* 17. 5. *Ioh.* 11.
42. 2. *Pet.* 1. 17.

To heare him: This vs the Father teacheth: *Matthew* *Vse* 1.
17. 5.

To reioyce that we haue such an aduocate with the father,
1. Ioh. 2. 1. whom the Father will heare in any thing. *Ioh.* 11.
42. *Rom.* 8. 34.

To beleue constantly, this authoritie of the Sonne to be *Vse* 2.
so great with the Father.

And I shall giue thee the heathen for thine inheritance, and Vse 3.
the uttermost parts of the earth for thy possession.

This is true in some sort of *David*, who did subdue all his *Text.*
enemies round about him, as his storie shewes, 2. *Sam.* 8. but
this is most fully accomplished in Christ, if wee doe consider
the nature of his kingdome, which is spirituall, and therefore
spiritually discerned.

All the earth is in Gods hands to giue as he pleaseth: Ier. 27. 5. *Explanation.*

Dan. 4. 29. which he giueth to his sonne Iesus Christ the heire of all. Heb. 1. 2.

Vse.

Therefore to pray vnto him to enlarge the kingdome of his sonne, to whom he hath made this so large promise.

Doct. 2.

That Iesus Christ reigneth ouer whom he pleaseth, and where he listeth: for his father biddeth him but aske and it shall be giuen him, Ioh. 3. 8. Act. 16. 6. 7. 9.

Vse 1.

Exceeding comfort to the Church, that Christ is able to reigne where he listeth.

Vse 2.

To humble such ouer whom Christ reigneth not: for it is because he will not reigne ouer them.

Explanation

By heathen are meant all people excepting the Iewish nation, the only people of God then visibly.

Doct. 1

The Iewes did not only appertaine to Christs kingdome, but the Gentiles also, as appeareth this day, and in Esa. the 60. and Psal. 72. 1. foretold.

Vse.

To confute the obstinacie of the Iewes, who cannot abide this doctrine, Act. 22. though taught by the Prophets.

Doct. 2.

That wee are the gift of God the Father vnto the sonne: the sonne hath none but what are giuen him of the father. Ioh. 17. and such as the father draweth. Ioh. 6. 37. 44. 65.

Vse.

To praise the goodnesse of the father of our Lord Iesus Christ, who of his mercie hath giuen vs to his sonne: which we haue great cause to doe if we consider what wee Gentiles were. Ephes. 2. 12. Col. 1. 21.

Explanatio.

The bounds heere noted are the vttermoſt parts of the earth, all the parts of the inhabited world: for so farre the dominions of Christ should extend: to teach,

Doct. 1.

That the Church of Christ which is his kingdome here, is Catholike. Psal. 72. 8.—

Vse 1.

To belecue the Catholike Church.

Vse 2.

To confute those that tie it to a particular place, as the Donatists did to Affrick, and the Papists to the sea of Rome.

Doct. 2.

That Iesus Christ is the greatest Monarch of the world: Heb. 1. 2. Matth. 11. 27. and 28. 18. Ioh. 3. 35. Dan. 4. 22. 29. and therefore sent hee his Disciples ouer all the world: Mark. 16.

All to acknowledge him King of Kings, Reuelat. 19. 16. *Vse.*
And all to worship him and doe him seruice. Ps. 72. 11.

VERSE. IX.

Thou shalt crush them with a scepter of Iron, and break them in peeces like a potters vessell. *Text.*

ANd for that the Scepter of thy kingdom is a ^a Scepter of *Paraphrase.*
righteousnesse, and in thy daies ^b shall the righteous ^a Psal. 45. 6.
flourish, therefore the nations that will not serue thee, them ^b Psal. 72. 7.
will I iudge saith God: such thou shalt subdue through thy
strong might: in stead of a golden scepter, thou shalt stretch
forth an iron rod against them, & in the seuerity of thy iudge-
ment beat them to peeces: and both easily and vitterly de-
stroy them, for as the ^c breaking of an earthen pot with an ^c Jer. 19. 11.
iron barre, that cannot be made whole againe; so shall their ^d Isai. 30. 14.
breaking and destruction bee without pittie, without reco- ^e Reuel. 2. 17.
uerie.

Here the Prophet shewes the end of Christs obstinate ene- *Explanation.*
mies, and therefore in vaine they oppose his power, which is
also another reason, why he said they imagined a vaine thing.

That vaine are their enterprises (may wee well say) whose Doct.
end we know to be destruction through the same, for wickednes
burneth as fire.

To see the vanity of the attempts of the wicked against *Vse.*
Christ and his Church, consider their end.

Thou, &c.] The wordes are the continued speech of the *Explanation.*
Father, as part of his decree. The *first* of his person, verse 7.
The *second* of his rule ouer his people, vers. 8. The *third*, here
the ouerthrow of his obstinate enemies: this is also vnder-
stood of *Dauid*, who was a type of Christ herein and subdued
his obstinate enemies, 2. Sam. 10. 18. 19. and 11. 1. and 12.
3 1. and 8. 1. 2. 5. 14. 1. Chronicles. 18. and 19. 18. wee
learne,

That it is God that giueth victory and power to Kings to o- Doct.
uercome their enemies. 2. Sam. 5. 19. 24. 2. Chron. 13. 15.

27. Deut.25.19. Ios.10.25. Psal.47.3.

Vse.1.

To pray to God in going to battell as *Iehosaphat*, 2. Chr. 20.6.

Vse.2.

To acknowledge the victory from him, and to giue him praise, as the same good King *Iehosaphat* did, 2. Chron.20. for it is not power or multitude, Psal.33.16.17. 2.Chron. 14.9.12. 1.King.20.15.16.20. nor policie, 2. Chron.13. 13.15. that can preuaile without the Lord, Psal.127.1.

Explanation

Doct.

Vnderstanding it of Christ, it teacheth, *That God the Father hath decreed, that as Christ his sonne shall haue a people and a large dominion, so in like manner, inuincible power to destroy his enemies*, Dan.2.44. Reuel.2.27 Psal.110.5.

Vse.

Not to teare the ouerthrow of Christs kingdome, by any enemies: God hath decreed the contrary, it shall stand for euer.

Explanation.

Shalt breake them.] The word *ragnaug*. translated breake, or by some bruisse, is out of displeasure to handle roughly. Iob. 34.24. and thus will Christ doe to his obstinate enemies.

Doct.1.

Though Christ be a Lambe to his people, yet is he the Lion of Iudah to his enemies; as he is meeke and mercifull to his own, so can he be angry and handle roughly others. Matt. 21.41. Luke.19.27.

Vse.

To take knowledge of Christs wrath, and that he wil handle roughly his obstinate enemies: for whom Gods mercy cannot moue, those shal the sincerity of his iustice breake.

Doct.2.

The Lord can break the conioyned power, and will doe it, Esa. 8.9.10.

Vse.

Comfort to the godly against the confederacy of all the wicked against them, Esay 8.13.14. Nehem.4.15.

Explanation

With a rod of iron.] *Shebet* translated *rodde*, is vsed for a Scepter, and this put for power of gouernment. Gen.49.10. so it is the rod of his power, Psal.110.2. and it may bee vnderstood of the word, Esay 11.4. or *punishment*, and it is said to be of iron for the strength and dureablenesse thereof, vnderstanding it of the worde learne,

That

That the worde of God is of great strength, to beat downe his Doct. enemies as an iron rod. 2. Cor. 10. 14. 2. Thes. 2. 8. Hos. 6. 5. Ier. 1. 10. Esa. 11. 4.

To feare and tremble at Gods worde, it is a two-edged *Vse. 1.* sword, Hebr. 4. it is the Sauour of life or death, 2. Cor. 2. 16. else tooke for iudgement, Isa. 30. 12. 13.

Ministers to acknowledge it a speciall grace, Rom. 1. 5. to *Vse 2.* be the bearers of Christs scepter, & rod to smite the enemies; who is sufficient for these things, 2. Cor. 2. 16.

Taking the word for his diuine power in punishing, *we Explanation.* may well, for that the same followes vpon the contempt of his word, we learne.

That strong and vnrresistable punishments shall bee laid vpon Doct. Christs enemies. They shall feele it as a rod of iron, Reuel. 3. 27. breaking them as earthen vessells, Ier. 19. 11.

For admonition to the enemies, to humble themselves vn- *Vse.* der the mighty hand of God, 1. Pet. 5. 6. For they cannot auoid his plagues when they come vpon them. Consider, Isa. 47. 11. 12. 13. 14.

Thou shalt dash them in peeces like a potters vessell.] This is Explanation. a similitude, in which he compareth the enemies power to an earthen broken vessell of the potters, and his owne power to an iron rod, by which he breaketh them to peeces and scatters them abroad, as the word *naphats* signifieth,

The power of Christs enemies is but as a bruised or crackt Doct. earthen pot: soone ouerthrowne by Christs iron power, Dan. 2. 44.

Let none of the enemies of Christ boast vainely of their *Vse.* power, behold heere what it is.

The ruine of the wicked in the day of vengeance is irrecon- Doct. 2. rable. Psal. 50. 22. Esa. 30. 14. Ier. 3. 11. & 19. 11. Nahum. 1. 8. 9. 10. and 3. 19. Zeph. 2. 9. Esa. 47. 9. Mat. 21. 44.

Terror to all the vngodly vpon whom waiteth perfection *Vse. 1.* of plagues.

Comfort to the godly, that one day they shall see Christ *Vse. 2.* vitterly to destroy his enemies.

VERSE. X.

Text.

Be wise now therefore ye Kings, be learned ye that are Iudges of the earth.

Paraphrase.

Such is Gods counsell and decree concerning mee, which in his mercy hee would make knowne, least ignorance should mislead you to your owne ouerthrow. Now therefore O Kings and Iudges of the earth, hearken and consider, to you I^a speake by name: you are Kings, and what more odious to you then rebellion, and banding complottments of your seditious subiects? you are Iudges, and what more hainous then to contemne your iust decrees? doe not then rebell against your Lord and King: withstand not his iust and stable decree: howsoeuer hitherto out of your foolish and rash Counsell, you haue opposed your selues, yet bee wise at last and obey. It is not your greatnesse that can secure you from destruction, nor exempt you from obedience: as you were chiefe in opposition, so be you first in submission, and yeelding your selues plyant, that the more flexible multitude may follow you.

Jer. 5. 5.

Explanation

Now the Psalmist maketh the vse of this his former doctrine, exhorting the mightiest wel to consider of that which hath beene said, and to become obedient, which is the third and last part of this Psalm.

Doct.

The drift of all faithfull teachers, is by their doctrine to bring men in obedience to Christ: Davids end heere: Peter A.C.s. 2. 36. 38. so S. Paul in all his Epistles concluding euer with exhortations to practise.

Vse.

In teaching to exhort to obedience as the scope of our doctrine: without obedience, neither hearing, Rom. 2. Iam. 1. 22. nor knowledge. 1. Iohn 2. 4. nor faith, Iam. 2. 17. nor calling on God, Esa. 1. Mat. 7. 21. nor Preaching, Mat. 7. 23. nor fasting, Esa. 58. nor loue, 1. Iohn 5. 2. nor comming to Church, Esa. 1. Ier. 7. nor baptism, 1. Cor. 7. auaieth any thing.

Explanation.

Albeit that David knew that some enemies of Christ should perish

perish through their obstinacy, as also many of his, for that they would stand out against him: yet not knowing who would repent, hee offers meanes to them heere to reclaime them.

That hopefull charity maketh Gods true messengers to speake Doct.
to most wicked men, to gaine (if it be Gods will) some of them.
So Christ to the Scribes and Pharises: so the Apostles, Act. 8.
22. and 13. 46. and 7. 2. 51.

Ministers to haue this charitable hope, that thereby they *Vse.*
may doe as *Dauid*, as Christ, and his Apostles did, euen to
preach to, and exhort the worst, to see if God at any time will
giue them repentance, 2. Tim. 2. 25.

And now.] Vau gnattab, the time is noted, to shew when *Explanation*
he would haue them to repent, euen now without delay.

A faithfull teacher wisheth the present and speedy conuersi- Doct. 1.
on of the people, to whom hee speaketh. Colos. 3. 8. Psalme 95.
Hebr. 3.

To be thus earnestly affected for the peoples saluation, as *Vse.*
God is. Psal. 95. Heb. 3. Col. 3. 8.

Repentance is not to be deferred off, but when the meanes is Doct. 2.
offered, then is the time. Act. 17. 30. 2. Cor. 6. 2. Heb. 3. 7.

Not to put it off from day to day: for if the day of wrath *Vse.*
come, then repentance will not auaille vs, to moue vs to re-
pent and consider. Luke. 12. 20. and 17. 27. 1. Thessal. 5. 3.
Ier. 13. 23. Eccles. 12. 1. Pro. 1. 28. Psal. 18. 26.

Be wise.] The verbe *shacal* is to doe considerately, *Dauid* *Explanatio.*
heere sheweth what they doe want, and so what it is that
makes them not yeelde to Christ, euen want of knowledge
and true wisdom.

The ignorance of Christ maketh naturall men enemies vnto Doct. 1.
him, 1. Cor. 2. 8. Acts 3. 17. Luke 23. 34.

To learne to know Christ aright, to doe this, learne the *Vse.*
parts of Gods decree heere, which *Dauid* declares touching
his person, kingdome and power ouer his enemies, which
Dauid held sufficient to teach, and to bring thereby these to
Christs obedience.

That they are not truly wise (be they neuer so great) that Doct. 2.

are not obedient vnto Christ, yea S. Paul held himselfe madde, while hee was raging against poore Christians, Acts 26.11.

Vse. To hold the wisest of the world fooles and mad, so long as they be against Christ.

Explanation. In that David heere exhorts to wisdome, before seruice in the next verse, he would teach vs,

Dott. That knowledge necessarily must be had, before we can obey, therefore David asketh knowledge, and then promisseth obedience, Ps. 86.11. Esa. 2.3.

Vse 1. To become obedient, get knowledge, Prou. 4.5. Eph. 5.17. Col. 3.16. without which we cannot beleue, Rom. 10. we can haue no conscience of our duery.

Vse 2. This is against our aduersaries, who make ignorance the mother of deuotion, contrary to Mat. 22.29. and 5.39.

Explanation. Oye Kings.] To these hee first doth speake, and not to the multitude, albeit he spake of them, ver. 1. as enemies, not in contempt, or carelesnesse of their saluation, but for that they are ledde by the mighty, and therefore to these he first turnes his speech.

Dott. 1. It is a cheefe point of wisdome in the furtherance of Christs kingdome, to winne first the mighty. The godlinesse of an Hezekias or Iosias maketh all the people to seeke the Lord, so one Constantine maketh a Christian world.

Vse. To vse the best meanes for the conuersion of the mighty, & to pray heartily vnto God to turne the hearts of such, that by their examples many may be prouoked vnto well-doing.

Dott. 2. That it is their duty before all others to entertaine religion. Deut. 17. Esa. 49.23.

Vse. Kings and Princes to acknowledge this their duty before all others, because they owe the more vnto God for their places and wealth.

Explanation. Be instructed.] As some read, be ye learned, Iasar properly signifieth to be chastised, but yet as wel with words, Pro. 29.19. Ps. 39.11. as rods, 1. King. 12. 2. Chr. 10.11.14. so it must be such a learning as may be a chastisement vnto them.

Dott. The best may learn, if they will become obedient vnto Christ: for so Christ teacheth his Disciples to doe, Matthew 28.18.

19. 20. Mark. 16. Act. 2. 41. which who so refuseth cannot be of Christs flock, Act. 13. 46.

To yeeld to the word though it may bee *musar*, a disciplining and chastisement vnto you. This is to become truly wise, Deut. 4. 6. Psal. 111. 10. Matth. 7. 24. Psal. 32. The title. Deut. 17. 19.

Reproofe to the proud and mightie, which commonly despise to be taught by way of reproof: but remember 2. Chro. 25. 16. Esa. 69. 12. Iere. 7. 13. Esa. 30. 12. 13. Act. 13. 46.

Ye Iudges of the earth.] Here are meant those that exercise authoritie vnder Princes, called before *Rulers*, heere *Iudges*. *Shophet* is one, that knoweth to iudge betweene cause and cause for the defence of the innocent, and punishment of the offenders: these he exhorts with Kings, whom he calles *Iudges of the earth*, as he did Kings before, vers. 2. to teach,

That it is as necessary for Rulers and Iudges to learne this wisdom, with their Kings, as for Kings themselves; else Kings can doe little, where their Princes and Magistrates be wicked.

If Kings become religious, let them take to them such as are also religious. It is true, Kings should be first: but then next, their Nobles and Rulers; else *Ioaab* will not continue religious, if *Iehoiadab* be dead, and wicked Princes remaine about him.

That as they be Kings of the earth, so also Iudges of the earth, all earthly which are not in subiection to Christ.

Such as be not subiect to Christ, let them know themselves to bee but earthly, and therefore must pray vnto the Lord to be framed of a better mould, that as the Apostle speaketh, Rom. 6. 17. they may obey from the heart, the forme of the doctrine whereunto the word of God doth call them.

VERSE. XI.

Serue the Lord in feare, and reioyce in trembling.

Text.

Neither doe I call you to my seruitude, but Gods seruice: *Paraphrase.* he is your Lord God, and worship you him. And as for *Psal. 45. 11.*

b Psal. 60. 8.
c Psal. 97. 1.
d Heb. 1. 12. 18.
Psal. 4. 4.
Phil. 2. 12.

this, did you well consider, it is no matter of sorrow, but rather of ioy, ^b to bee his seruants, who ruleth onely for your peace: reioyce therefore and triumph: the Lord reigneth, ^c be you glad thereof: and yet forget not your selues to bee subiects ^d: mixe the ioy of your weale, with the reuerence of his maiestie, and so stand in awe that you sinne not.

Explanation *Serne the Lord*] Here is shewed, whereto they must be wise, and what this their wisdom is, euen to doe seruice to the Lord: the word *gnabad* is to serue as a seruant to his Lord. Gen. 29. 18.

Doct. 1. *The wisdom and learning that God requires, is to do him seruice*: this he accounts wisdom, Deut. 4. 6. Psalme 111. 10. Matth. 7. 24.

Vse. Not to thinke that thou hast attained true wisdom and learning in profession of Christ, till thou doe him seruice: 1. Ioh. 2. 4. Rom. 2. 13. Luk. 12. 47. Iam. 1. 22.

Doct. 2. *That Kings and Princes are not to line as they list, but in subiection vnto Christ*. Esa. 60. 12. Psal. 72. 10. 11.

Vse. To square their liues to the rule of Christs will as his true seruants, to whom they also, with the meanest, are to yeeld a strict account.

Explanation. The Psalmist doth not will them to cast off their authoritie, but calles them Kings and Rulers so to serue him. Learne,

Doct. 1. *That Christs kingdome is not against the earthly dominion of Princes, to overthrow it, as Herod dreamed, Mat. 2. for his kingdome is not of this world*. Ioh. 18. 36.

Vse. Let not Princes therefore feare to entertaine Christ, and to become his subiects: hereby they doe nothing at al diminish their earthly glorie, but shal by thus doing liue, more securely vnder Gods protection.

Doct. 2. *That men may doe seruice to God, and yet be Kings and Gouernours, as zealous Dauid, godly Iosias and other holy Kings in Iudah.*

Against the foolish practises of such as gaue ouer their rule, in conceit to serue God better: when they could haue honored Christ no way more, then in vsing their high authoritie to Christs seruice.

With feare.] The manner of this seruice here is noted *Iera-* *Explanation*
ab is a reuerend awe, commended to be the beginning of wis-
 dome, Pro. 1. 7. this is required in Christs seruice.

Reuerend feare is a speciall grace in Gods seruice, 1. Pet. 2. 17. *Doct.*
 Heb. 12. 28. Mat. 4. 10. with Deut. 10. 20. and 6. 13. Esa. 8. 13.
 Eccles. 12. 13. Mat. 1. 6.

To feare the Lord, and shake off carnall securitie in our *Vse 1.*
 profession of Christianitie, as also our pride, both which are
 contrary to true feare.

Reprooſe to the proud-ones, to al that liue in a worldly se- *Vse 2.*
 curitie, vnder the profession of Christianitie, though they be
 neuer ſo mightie, Gen. 42. 18.

And reioyce.] The word *gil*, is to reioyce internally: so it *Explanation.*
 makes him skip for ioy, this is added to feare, and now is the
 time of Kings, and Princes, and others to reioyce when they
 bee vnder Christs obedience, for now the Prophet exhorts
 them to ioy.

There is no cause of true ioy to Kings or Princes, or any other, *Doct. 1.*
till they haue been wiſe, learned Chriſt, and put themſelves into his
ſeruice, with feare and reuerence, Luk. 15. 23.

To be a partaker of true ioy, become a true Chriſtian: for *Vſe.*
 ſuch may reioyce. Luk. 10. 10. Pſal. 32. 11. Phil. 4. 4. Esa. 51. 3,
 and 54. 1. and Zeph. 3. 14—.

So is our ſeruice to Chriſt mixt with feare, as alſo there is true *Doct. 2.*
cause of ioy, 1. Pet. 1. 8. Esa. 9. 3. and libertie to reioyce, Pſal. 122.
 1. and 68. 3. and 106. 5. Iere. 9. 24. Luk. 10. 20. and It is a vo-
 luntarie and not a coacted ſeruice. Pſalme 110. 3. Esa. 2. 3.
 Mich. 4. 2.

Not to thinke Chriſtianitie to bee a heauie, lumpiſh and *Vſe 1.*
 comfortleſſe ſadneſſe, but that therein is true ioy: and that it
 is lawfull for the godly to expreſſe alſo their ioy in lawfull
 things outwardly. Deut. 12. 18. Nehem 8. 10.—12.

To labour to feele this true ioy in Christs ſeruice, 1. Cor. 1. *Vſe 2.*
 31. 2. Cor. 10. 17.

With trembling.] With feare is added reioycing, and now to *Explanation.*
 this trembling, as if he had ſaid, So ſerue with feare, as yet ſerue
 him with cheerefulneſſe, loue and delight, not conſtrained, and

so be merrie and glad, that yet you degenerate not into carnall securitie and neglect of him.

Dof.

God affoordeth ioy vnto his people, and willetb them to reioyce, yet so, as he will not haue it breake out into licentious libertie, Galath. 5. 13. 1. Pet. 2. 16. S. Pauls example for this, who was full of ioy vpon seuerall occasions; yet he beat downe his bodie, 1. Cor. 9. 29.

Vse.

Reproofe to such as turne the grace of God into wantonnes, when wee are exhorted to worke out our saluation with feare and trembling. Christian religion is not an idle, secure, and wanton profession, but a seruice, to bee performed with feare and trembling. Phil. 2. 12. Heb. 12. 38. Hab. 2. 4.

VERSE. XII.

Text.

Kisse the sonne lest he be angrie, and ye perish in the way, if his wrath shall suddenly burne: blessed are all they that trust in him.

Paraphrase.

ANd finally, as you haue banded your selues, not onely against the Lord, but his Christ too: so must you not only serue him, but his Sonne and Anointed also: he is your King, and Prince of your saluation^a. Doe you homage and fealtie vnto him, in submitting your selues to his lawes and word: otherwise know, that you shall but prouoke him to anger, ^b and kindle his wrath, the least sparke whereof shall be sufficient to destroy you, even in the middest of your intendments before you can effect them: yea rather while you haue time, before his whole displeasure like a fierie tempest arise against you, hearken and obey, and by a sincere faith beleeue in him, because all such, and they only, are truly happie who trust in him.

^a Ioh. 5. 23.

^b Iere. 21. 12.

Explanation.

Kisse. The Psalmist still continueth his exhortation to vrge obedience to the Lord. *Nasach* to kisse, is put for reuerence and high estimation, Pro. 24. 26. for loue and affection, Iere. 29. 13. and for obedience, Gen. 41. 40. so the word is in the Hebrew, and all may well be here meant.

The

The seruice due to Christ, is a reuerend obedience, with an high Doct. estimation of him in loue, Heb. 12.28. Phil. 3.8. Ioh. 21.15.

To do him all homage, being obedient in a reuerend loue, *Vse. 1.* and high esteeme of his person, as our dread Soueraigne, all the Kings and Princes of the earth owe this vnto him.

This reprocueth those that professe him, but will doe him *Vse 2.* no seruice; or if they doe seruice, it is without that reuerence and due esteeme, which is required of them.

The sonne.] David before vrging seruice to the Lord, now *Explanation* applieth it to the Sonne: thereby teaching,

That God is then serued when his Sonne is acknowledged, and Doct. obeyed as Lord and King, Ioh. 5.23. 1. Ioh. 2.23.23. 1. Ioh. 5.1.

This condemneth all seruice of Turkes, Iewes, and Hea- *Vse.* then, which honour not Christ as the Sonne of God, and as Lord and King, Iohn 3.18. 1. Ioh. 5.12. for Christ is God. Rom. 9.5. one with the Father, Ioh. 17.

David might haue said, kisse the King, as he was ordained *Explanation* of God, vers. 5. but here he sets downe the title of Sonne: to learne,

That the chiefest honour to Christ is to be accounted the sonne Doct. of God: in this title the Father proclaimes him, Mat. 3. and 17. the Apostles confesse him, Mat. 16.16.

To hold and acknowledge this chiefly, that Iesus Christ is *Vse.* the Sonne of God, the scope of the Gospell, Ioh. 20.31.

Lest he be angrie.] By he is meant God the Father: David *Explanation* saith not *lest*, as Ene did, Genes. 3. to make a peradventure of his wrath, but to shew that God is patient, if men prouoke him not to wrath. The word *Anaph* to be angrie, signifieth to be angrie as one in a rage.

That God the Father is he that is prouoked to wrath, when his Doct. Sonne is not obeyed. Therefore doth Christ on the Crosse in-
treat his Father to forgiue his enemies, Luk. 23.34.

To feare the wrath of God the Father in contemning his *Vse.* Sonne. Behold the Iewes. Reade Deut. 18.19. Hebr. 12.25. The consideration hereof, should make men obey the sonne: it is *David's* argument here.

If the word *he* be referred to the sonne, we may learne, *Explanation*
N *That*

Doct.

That though Christ be meeke as a lambe, yet may hee be prouoked to fierce wrath by obstinate contempt of his person, and can be very angrie. See Mark. 3. 5. Reuel. 2. 16. 22. 23. and 3. 16. and 6. 16. Luk. 19. 27.

Vse.

Consider this, that Christ Iesus can be angrie, against such as will not yeeld him obedience, that wee may subiect our selues vnto him, lest we prouoke him to wrath, who one day will render vengeance to his enemies, 2. Theff. 1. 7. 8. Luk. 19. 27. Mat. 27.

And ye perish in (or from) the right way.

Explanation.

That is, ye which will not doe him homage, *perish*, that is, be taken away, destroyed, *in, or from the way*, that is, suddenly, whilst you are in your way, course, and practise against him.

Doct. 1.

That the iust anger of God and Christ against their enemies bringeth destruction. Iudg. 2. 14. 15.

Vse.

Doe not therefore offend him, nor prouoke him to anger, but meete him in all humilitie. Amos 4. 12.

Doct. 2.

That destruction shall come vpon the wicked, even in their way, * Pro. 5. 22. and or * from their course, when they least thinke vpon it they shall be taken away. Mat. 24. 5. 1. Theff. 5. 3. 11. 5. Iere. 4. 18. and 2. 19.

Vse.

Be warned and shake off all securitie in sinning against God: lest that day come vpon you vnawares.

Explanation.

When his wrath is kindled but a little. The word *bagnar*, here translated his *wrath kindled*, is properly to burne as fire, and metaphorically to bee inflamed with anger, like fire destroying (without mercie) the parties with whom such a one is angrie, Ester 1. 12. like the rage of *Nabuchadnezzar*, Daniel 3. 13. 19.

Doct.

The least degree of Gods wrath is like burning fire to destroy and deuoure vp his enemies, Iere. 21. 12.

Vse.

Tremble at the consideration hereof when by sinne we do offend God: it is to bring fire and burning destruction vpon vs. Esai. 9. 18.

Blessed are all they that put their trust in him.

Explanatiō.

A comfortable sentence to the Church of Christ as a motiue to hold them constant to him, which haue betaken themselves

selues to his protection: a fit conclusion to this euangelicall Psalme: whence we may learne,

That Christ can and doth make His blessed: Revel. 2. 7. 11. Doct. 1. 17. 27. 28. and 3. 5. 12. 21. Ioh. 10. 28. Gen. 22. 18. Gal. 3. 14.

Haue recourse vnto Christ, if we would be blessed: for else *Vse.* are we accursed and subiect to the fierie wrath of God.

That all that are Christs without exception are blessed, they be Doct. 2. *the blessed companie,* Mat. 25. 34.

To account such as bee Christs, though neuer so meane, to *Vse* 1. be blessed ones.

Singular comfort that thou art a true Christian, and so *Vse* 2. blessed from that burning displeasure of God, by thy Sauour Christ Iesus.

That all these blessed, are so by faith, and putting their trust in Doct. 3. *him.* Ioh. 3. 16. 36. and 6. 40. 47. and 7. 38. and 11. 25.

To haue our faith and affiance in him: the word *Chasab* *Vse.* is to haue a firme assurance of protection, and to haue recourse to him, as to a place of refuge, as indeed the Lord is to His. Esa. 25. 4.

To conclude, though *David* in the former doctrinall part *Explanatio.* of the Psalme spake to γ enemies, as well of his, as of Christs: yet when he makes his exhortation, he vrgeth them to obey the Lord, and to yeeld him seruice, thereby, being a King, and a Prophet, he teacheth,

That in claiming our right, the drift and conclusion both of Doct. *Kings and Prophets should bee, to bring all in obedience to the Lord.*

All Kings and Prophets aime at this, in standing vpon your *Vse.* dignities and callings.



The third Psalme.

THE ARGUMENT.

IN this Psalme (being mixt) Dauid now drinen out of his kingdome by Absolom, doth complaine to God of the number and griuonsnesse of his enemies, not onely breaking forth into an open insurrection against him, but also with blasphemies against God, and contumelies against himselfe, insulting ouer him, as a man vitterly forsaken and forlorne. Yet neuerthelesse he gathereth comfort to himselfe from Gods defence, which hee assureth himselfe of, from the experience that hee formerly had of his helpe at hand, when he called vpon him. Thus being confirmed, he sheweth his security and confidence against the greatest dangers, and that through Gods protection, which hee most earnestly craueth, ascribing the praise of his deliuerance to him alone.

The vse and profit of this Psalme.

THis Psalme is of great vse and profit to the Church, especially to such as be vnder the Crosse and rod of God; for here a man may see as in a glasse, by *Dauids* behauour, what he is to do, to whom to flye, to whom to complaine, how to be comforted in such trouble and distresse, how to shake off all worldly feare, and in whom to trust; lastly how to be exercised in so great perill, and to whom to ascribe the glory of deliuerance and victory.

The

This containeth,

1. The title, or inscription, shewing
 1. The Author, *Dauid*.
 2. The occasion, the rebellion of *Abſolom*.
2. The Psalme it selfe, which hath
 1. A patheticall complaint: admiring and questioning, concerning
 1. The number of his enemies, vers. 1.
 2. The danger and grievousnesse of them, aggravated from their
 1. Hostile insurrection, v. 1.
 2. Insulting contumelies against him, vers. 2.
 2. A narration, containing
 1. Of his confidence, confirmed
 1. From the office of God, who hath vnder-taken for him to be his
 1. Defeece.
 2. Glorie.
 3. Aduācer against their
 2. From the experience he had hereof in former times, when God heard him praying vnto him, vers. 4.
 2. Of his security, amplified frō
 1. The adjunct or cōsequent hereof, which is
 1. Sleep, and the quietnes and soundnesse thereof.
 2. The ground of it, which is Gods sustentation, vers. 6.
 2. The ground of it, which is Gods sustentation, vers. 6.
 2. A gloriation and triumph, not to feare
 1. For the number of his enemies.
 2. Or the imminentnes of the danger, vers. 6.
 3. A prayer containing
 1. Petition
 1. For himself, wherein is noted,
 2. For his people, that his blessing might be on them, vers. 8.
 2. A thankfull acknowledgement of safetie vnto his people, vers. 8.

The generall obseruations.

WHen *David* had beene diuers yeares settled in his kingdom peaceably, it pleased God after his fearfull fall, to exercise him a little while with a sore temptation, with a stormy tempest of rebellion by his own son, and many of his hollow-hearted subiects, for the triall of his faith and patience; vpon which occasion, as the title sheweth, hee penned this Psalm for the instruction of Gods Church, whence wee may learne. I. That in Gods mercy, a *Dauids* afflictions, that is, a godly mans troubles turne to the Churches profit, and make good for the same: for heereby haue wee this and many other Psalmes, the history of *Iob*, the song of *Hezekiah*, &c. II. That the best shall not want their trialls, nor the greatest (sometime) their troubles. III. That nothing can make a faithfull man start backe from cleauing fast to God, neither words nor deeds, as heere we see, vers. 1. 2. 3. and the same is confirmed in *Iob*, who by afflictions, and the words of his wife & friends, yet trusted in God: for true faith surmounts all difficulties and distresses whatsoever. IV. That Gods protection giueth sufficient security, for if God bee with vs, none can bee against vs. V. And lastly, they that trust in God, come who will, or how many soeuer against them, shall in the end haue cause to praise him, for his mercy in their safety from all enemies: *for the eyes of the Lord behold all the earth, to shew himselfe strong with them that are of a perfect hart towards him.*

Psalme. 117. 7. 8.

Rom. 8. 31.

2. Chron. 16. 9.

of



Of the Title.

THis is the first Psalm that hath a title, the titles are diuers in sundry Psalmes, and some of them make very much to the vnderstanding of the Psalm, containing briefly the argument of it, as this title doth, and do shew who is the penman, and vpon what occasion penned, and when it was indited: the variety may be obserued in other places, as we shal come heereafter vnto them, thus much of this in generall for the present.

A Psalm.] The Apostle mentioneth three kinds of songs, *Explanation.*
Ephes. 5. 19. so are there in this booke *Tehillab*, in Greeke *ὕμνος*, a hymne or praise; *Shir* *שיר*, a song or laye; and heere this *mizmor* *מִזְמוֹר*, it commeth of *zamar*, to prune or cut off superfluous twigs, and noteth, that this kinde is an artificially framed song, in a certaine full number of words and measure, superfluous words being cut away. Note hence,

That it is lawfull to vse sweet songs artificially modulated, Doct.
(the ditty being holy and heauenly) as well as other, the Apostle giues liberty in all, Eph. 5. 19. so it be in the heart, and vnto the Lord, with vnderstanding and to edification.

To vse heerein our Christian liberty, so it be holy as be-*Vse.*
commeth true godlinesse, and men endued with grace.

Of David.] Or to *David*, for to or of may bee both one, *Explanation.*
the Hebrew speech vseth these indifferently, as the learned in that tongue affirme, as appeareth plainly in the title of the Psalm, 120. & 121. where *Hammagnaloth*, and *Pammagnaloth*, are made one; so in Greeke we do read *οὐ μὴ δαυὶδ* Mar. 2. 18. and *μαθαιὶ δαυὶδ*. So this shewes it was a Psalm of *David*.

mid which he did penne, and a Psalme to *Dauid* for his owne instruction, as well as for others: teaching,

Doct. 1.

That it is nothing derogatory to the Maieſty of Regall authority, for Kings with all Art and skill, to compose and to bee cunning in Poems; Dauid a renowned King, wise and valiant, was heerein excellent, so Moses, Psal. 90. and Salomon, as Canticles shew, and also Hezekiah, Esay. 38. 9.

Vse.

To esteeme of this excellent gift, & none to vilifie or basely account thereof: it was an excellent gift in the Primitiue Church, 1. Corinth. 14. 26. The abuse onely maketh it contemptible; there is profitable and singular vse to bee made thereof.

Doct. 2.

That Dauid imployed this excellent gift to the publike good of the Church: yet so a Psalme of Dauid for others, as it was also to Dauid, for his owne benefit.

Vse.

To vse our gifts to the Churches edification; therein excell, 1. Cor. 14. 12. but yet so be a teacher vnto others, as we may also profit our selues, speake to others and to our selues, Eph. 5. 19. that while we preach vnto others, we our selues be not reprobued, 1. Cor. 9. 27.

Explanation

When he fled.] Bebarhu in flying or auoyding him: now did he penne this Psalme, shewing,

Doct.

That crosses and afflictions (though grienous) hinder not the piety and deuotion of Gods children, but rather yeeld matter & further occasion thereof, Psalm. 7. 2. Sam. 16. 17. Psalm. 52. 1. Sam. 22. 9. there be many Psalmes penned vpon such occasion, for God by troubles teacheth his people many things, which else they would neuer practise.

Vse. 1.

To blesse God that giueth such wisdom and grace vnto his Children, to make so happy gaine to themselues, and to others, of their troubles.

Vse 2.

To pray for this wisdom and grace, that we may be able to make this holy vse of afflictions.

Vse. 3.

A condemnation to such as by crosses and afflictions are driuen from all deuotion, and through impatience and want of faith doe forsake goodnesse.

Explanation

Dauid was a most stout champion, and very valiant, and yet

yet heere hee is noted to flye. A valiant man, sometime (without any disgrace to him) may flye to auoid imminent and most certaine perill of death to him and his, as *Dauid* doth heere, 2.Sam.15.13.14.

Not to hold it a disgrace in such a case to flye: neither impute it to any for cowardlinesse: but rather to iudge the desperate hazard foole-hardinesse, and such mad aduenturers (if they dye) little lesse then selfe-murtherers.

From the face of his sonne.] From the face, is from his person, so taken, *Leuit.19.15.* or from his wrath and ferity. *Gen.32.20.* because the signe of wrath appeareth in the face: here is a sonnes wrath kindled so against the Father (yet most vniustly) as he dares not abide his presence. *Explanation.*

Good & godly parents may haue most leaud children, Adams Doct.1.
a *Caine*, *Abraham* an *Ismael*, *Isaac* an *Esau*, &c.

To make men know that grace is not by nature, example, *Vse.* or education: but by the holy ghost, and therefore to pray God for them.

That the godly may haue enemies arising out of their owne bowells, as heere we see the sonne against the Father, of such *Doct.2.* *Christ* foretells, *Mat.10.35.36.*

When such afflictions befall any of Gods children, not to hold it strange. *Vse.*

This rising of *Davids* sonne against him, came as God foretold, to punish his adultery and murther, 2.Sam.12.11. and 16.22. thus the Lord raiseth vp this instrument, and heauily doth chastise *Davids* great offence, by which he had caused Gods name to be blasphemed, 2.Sam.12.14. *Explanation.*

God will and may raise vp what instruments hee pleaseth to punish offenders, thus he raised *Hadad*, *Reizen*, and *Ieroboam* against *Salomon*, 1.King.11.14.23.26. and heere the sonne against the Father, 2.Sam.12.11. *Doct.1.*

Learne therefore to feare the Lord, that wee sinne not against him: for he hath his instruments such as hee will, and where he pleaseth to raise them vp against vs, if we prouoke him to wrath. *Vse.*

Great sinnes receiue heauy chastisements, (as *Dauid* heere *Doct.2.* feeleth

feelet it) if we doe consider his finnes, and heare his sonnes act of rebellion, withall the circumstances of both.

Vse.

As thou dost sinne, so looke for punishment, behold *Iezabels* finnes and punishment, 1. King. 21. 23. 2. Kings. 9. 33. so *Iehoram*, 2. Chron. 21. 4. 14. 17. 18. 19. terrible vengeance for their execrable wickednesses.

Explanation.

It may seeme very strange, that *David* a valiant man, who would so often be nigh to *Saul*, and come to speake to him, when he came with an hoast against him. 1. Sam. 24. 9. and 26. and yet dare not abide his sonnes comming: but the reason was, that *David* saw him so vnnaturall, as hee knew hee would be most cruell, heereby teaching,

Doct.

That none may bee held more sauage and mercilesly cruell, then such as haue lost the light and instinct of nature: see this in Caine to Abell, Gen. 4. Iehoram against his brethren, 2. Chron. 21. 4. Abimelech. Iudg. 9. 5.

Vse 1.

To suspect the worst of these inhumane monsters, except the Lord bridle their fury. Gen. 32. 11.

Vse 2.

To take heed that we become not vnnaturall, for then we will turne Tygres, and deuouring beasts, without sparing the neereft and deereft of our blood.

Explanatio.

Abalom.] This is the Rebelle and Conspirator, euen *Abalom* *Davids* darling, the sonne of a King, and of a Kings daughter, 2. Sam. 3. 3. most comely, cap. 14. 25. and well brought vp, 1. Chron. 27. 32. Prou. 4. 3. 4. and 31. 1. beloved of his Father, 2. Sam. 18. 5. 33. pardoned of his great offence. 2. Sam. 13. and 14. allowed large maintainance, 2. Sam. 15. 1. yet now seeketh his fathers death.

Doct. 1.

From whome in reason should come all comfort and kindnes: from them often ariseth the greatest mischiefe. Example here: so in *Hazael* against *Benhadad*, 2. King. 7. 8. 15. *Senacharibs* sonnes against him, 2. Kings 19. 37. and *Ioash* against *Iehoiahs* sonne, who had done him great honour, 2. Chron. 22. 11. 12. and 23. 11. 16. but he rewarded him euill in his Son. cap. 24. 21.

Vse.

Not to expect alwaies an answerable recompence to thy goodnes: but rather (such is mans ingratitude) to receiue some-

Sometimes euill for good: as *Dauid* complaineth in the *Pfal.* 35.12—16. and 38.20. and 59.3. And our Sauour who did good and no euill, found the people most vngratefull, and wickedly bent against him.

It is not noblenesse of birth, not nature, not good education, Doct. 2. not benefits receiued, not comelinesse of person, that can restraine from hellish outrage, if grace be wanting: this is apparent in this Absolom.

To esteeme highly of grace and the feare of God, and earnestly to begge it at Gods hands, as being more forcible to bridle corruption, & to make vs to eschew euill, than al these.

In that a remembrance is kept of *Dauids* persecution, and that by the vnnaturall rebellion of his owne sonne, to glorifie God, and to benefit the Church: we doe learne,

That the godly are not partiall, in publishing things as they Explanatiō. be without respect of persons: they record the truth to the glory of God, and the Churches good. Such a Chronicler was Moses, and all other pen-men of Gods spirit.

A reproofe to the deceitfull and flattering records of men *Doct.* in our times, in which truth is much falsified, by addition of vertues, where they neuer were; by couering vices where they were most notorious, and by a licentious enlarging or abbreviating, so as stories become a fabricke of flattery, and almost a fable after the pen-mans pleasure.

Thus much touching the title of this Psalme, shewing the occasion of Dauids penning thereof: the Psalme it selfe followeth.

VERSE. I.

Lord how are mine aduersaries encreased? how many rise against me? Text.

O Lord though I am now flying from my sonne, yet do I *Paraphrase.* flye vnto thee, and am bould to poure forth my complaint in thy presence: truth it is that I did despise thy commandements ^a in killing *Vriah* with the sword, and for this ^a 2.Sam.12,13.

thou didst iustly threaten to raise vp euill against mee out of mine owne house; but loe how now mine enemies are multiplied, which bring mee into great straights on euery side! how many rise vp in armes and open rebellion? and that not onely out of mine owne house, but out of my whole kingdome is euill raised against mee; not onely *Absolom* my sonne, whom I so called, hoping hee should haue beene the *Fathers peace*, is now become the Fathers care and greefe; but he hath ^b stollen the hearts of my subiects from me, ^c *Achitophell* also is ioyned with him, and the Elders of ^d Israel, and the conspiracy is great, ^e yea the people flocke vnto him more and more.

^b 2. Sam. 15. 6.

^c vers 31.

^d 2. Sam. 17. 4.

^e chap. 15. 12.

Explanation. Lord.] *David* in his afflictions when many came against him, hath recourse onely vnto God, to helpe him against them all.

Doct.

The godly in their troubles haue recourse vnto the Lord, as to their refuge and succour against the power of men, Psalme 7. 1. 2. Chr. 20. 4. 6. 12. and 14. 11. and 13. 14. Ex. 14. 15. Prou. 18. 10. 11.

Vse. 1.

Heerein to follow the godly to seeke vnto the Lord, for so are we commanded. Psal. 50. and he will heare vs. Psal. 9. 12. and 10. 17. and 34. 15. 17.

Vse 2.

A reproofe to such as trust not in God. Psalm. 52. 7. but take aduise of the wicked, as in Psal. 11. 1. and do after their way. To relye on men, as is noted, Ier. 43. 5. 6. contrary to Gods commandement. Ierem. 42. 10—14. as *Achaz* did, 2. Kings. 16. 7. 2. Chronicles. 28. 16—22. and as *Asah* did, 2. Chron. 16. 7—9.

Explanation.

In that *David* being punished of God for his sinne, as hee well knew that this came vpon him (as God had said) for the sinne against *Vriah*, yet now being repentant, *David* neuertheless, through faith, which was not lost, (2. Sam. 15. 25. 26. 32.) goeth vnto the Lord for helpe, we do learne,

Doct.

That former sinnes committed, and present afflictions sent of God for them, cannot withhold the repentant faithfull from seeking vnto God. Such is the power of faith in a repentant spirit, as Davids was, 2. Sam. 12. 13. & Manasses, 2. Chr. 33. 12. 13.

Not

Not to bee daunted vnder afflictions for thy trespasses, to *Vse.*
goe vnto God for deliuerance, if thou be repentant, for God
is exceeding mercifull, Psal. 103. 8. 9. 13. 14. and 111. 4. Mich.
7. 18. He is nigh to all that are truly repentant, Psal. 34. 18.
and 51. 17. Let this be our comfort against the knowledge of
our sinne, and iust deserts, in time of our trouble.

How] David is stricken into an admiration of this conspi- *Explanation.*
racie, and also doth make a complaint; which shew, that hee
held himselfe vnworthily handled of them: else he could not
haue admired and complained iustly.

God is iust in punishing: and wee worthily deserue it: yet may Doct.
we be innocent towards such as be Gods rod, and so admire at them
and complaine of them, as David doth here, and Psal. 35. 7.

To consider of the instruments by whom wee be afflicted: *Vse.*
for God vseth not alwaies to punish vs by them whom wee
haue wronged, but sometimes by them whom we haue done
good vnto, or not offended; that in respect of them, we might
craue helpe of God against them, which is not a small com-
fort: to haue God one way for vs, and not both God and
man iustly against vs.

In that David here sheweth his griefe, to bee thus vnnatu- *Explanation.*
rally, and vnthankfully dealt with of those, whom he had
done and wished so great good vnto, we may learne,

That a good man is troubled and grieved to haue those to rise Doct.
vp in hatred against him, whom he wisheth well vnto. How hea-
uily David tooke this, see 2. Sam. 15. 30. *Jeremy* was herewith
vexed, chap. 15. 10.

Not to passe ouer without any care such things: for as a *Vse.*
learned man saith, *Mali animi iudicium est, susque deq, facere,*
amerisne vel odio habearis ab illis, quibuscum viuendum est.

Are increased.] The historie doth shew the conspiracie *Explanatio.*
began but with a few, 2. Sam. 15. 11. but after increased, verse
12. and 18. 7.

Nothing so wickedly and heinously begun, especially by the Doct.
mightie, but easily will get liking of a multitude: See this in the
conspiracie of *Corah*, Numb. 16. 1. 2. 19. and in *Judas* treason
against Christ, Ioh. 13. 30. with Mat. 26. 47. and 27. 1. 20. the
like

like in Act. 19. 24. 29. see before Psal. 2. 1. 2.

Vse 1.

Not to iudge well of a cause because of a multitude : for worst causes haue vsually most followers, because the worst are the greatest number, whose hearts are set on euill, and they only want opportunitie; which once offered, they are as prest souldiers, readie at the least alarum to runne to mischiese.

Vse 2.

To keepe vnder the wicked, for of small beginnings they will increase to a multitude: as did Antichrist and his followers: Reuel. 13. 11. 16. and 17. 2.

Explanatio.

Mine aduersaries.] The word *Tsarim* are enemies, which inclose and keepe straight (without elbow roome, as we say) such as they come against, 2. King. 6. 1. 25. the word is there vsed: and of this number was *Absolom* his sonne, *Achitophel* his friend and Counsellor, with other men of place, &c. 2. Samuel 15. 12. 13. and 16. 15. and 17. 4. whom he calleth heere aduersaries to him. Whence note,

Doct. 1.

That such as be friends at one time, may proue malicious enemies at another: as these here proue to *Dauid*, whom hee suspected not, 2. Sam. 15. 9. Psal. 41. 9. and 55. 13. 14.

Vse.

Seeing men are so wicked, it is meete to walke euer warily, and circumspectly, one towards another. All are not faithful that are present friends, especially in prosperity when they cannot be discerned well. Pro. 14. 20.

Doct. 2.

That as men shew themselves, so are they to be taken and iudged: for *Dauid* here calleth them enemies, and so accounteth them euen in his complaint to God, who otherwise were before all as friends, and some yet of his blood and kinred.

Vse.

To vse our libertie of iudgement, if we finde men aduersaries indeed (though neuer so nigh in blood, affinitie, neighbourhood, or otherwise) then so to hold them, till they shew the contrary: right iudgement is one thing: and mercifully to forgiue is another; and both may stand together.

Explanation.

It may not be omitted that *Dauid* here calleth them aduersaries onely, and not malicious, vngratefull, vnnaturall, and cruell, as elsewhere, Psalme 35. 11. and 43. 1. and 59. 2. 5. and 71. 4. for heere was his sonne, but others with him misled, 2. Sam. 15. 11. and all of them as Gods rod for the present to

afflict

afflict him : which no doubt he well weighed.

Naturall affection to some that are our aduersaries, error in Doct. other some misled (as here, 2.Sam.15.11.) that all are also Gods present rod of chastisement for sinne: and lastly, not without hope to be reconciled againe, (as Dauid hoped, 2.Sam.15.25.26.) are great meanes to restrain our thoughts, and to moderate our words towards them.

To temper our selues towards such as doe shew themselves aduersaries against vs, euen in an high degree, let vs yet consider what they are to vs, how they are led, what hope of reconciliation, and that God by them doth humble vs, so shall wee not be intraged against them. *Vse.*

Many are they that rise vp.] As before he calleth them aduersaries, so now hee declareth what manner of aduersaries, and the number to be many. *Explanatiō.*

Godly men may be exercised and humbled, not with one or a few, but with many aduersaries, as Dauid heere : so Jeremy, and Christ Iesus, S. Paul, &c. *Doct.*

Not to thinke therefore this triall strange, if so wee thus be exercised, and finde not one, or a few, but very many aduersaries. *Vse.*

Aduersaries in an insurrection and rebellion : they at the first came together but at the sacrifice, 2.Sam.15.11.12. but after it proued a treasonable flocking, breaking out into open rebellion. *Explanatiō.*

Popular flockings vnto an aspiring spirit (as was Absolō) breeds rebellion, which vpon fit occasion, time, and place, will openly breake forth, as we doe here see, and Chronicles shew. *Doct.*

A caueat for Princes to see vnto this : *Absoloms* are seditious, and the seditious seeke only euill, Pro.17.11. The saying of *Salomon*, vers. 14. is most true in strife of this kinde for a kingdome : but hee that exalteth his gate seeketh destruction, vers. 19. *Vse.*

Against me.] Euen against *Dauid* a good and vertuous King, Psal. 78.72. yet against him doe these rise, who had no cause to be his enemies : but yet by these God chastised him for his sinne : teaching, *Explanatiō.*

That

Doct. 1.

That most excellent good and holymen, Kings, and Prophets, may haue aduersaries, and traiterous rebels against them, without any cause on their part: Daniel 6.4. Psalme 59.3. for some hate goodnesse it selfe, Psalme 38.20. and those that are good, Ioh. 15. 19.

Vse. 1.

Let not any, whether Princes or Pastors thinke to be without aduersaries in this world, though they should liue neuer so innocently.

Vse 2.

Not to thinke therefore men are alwaies worthie blame, because they haue aduersaries, though great, learned, noble, and many of them: for so had innocent *Daniel*, yea *Iesus Christ*; nor to iudge Princes wicked, because some proue rebels and traitors against them, as were here against good *Dauid*.

Doct. 2.

That albeit Princes doe not deserue such traiterous prattises, and rebellions, from their subiects; yet may the same be Gods correction for sinne against them: as this was vpon Dauid, 2. Chr. 24.25. and 25.27.

Vse.

The mighty to consider themselues in such rebellions, and bee reconciled vnto God, who subdueth the people vnder their hands, Psalme 7. For albeit they may bee innocent towards their subiects, yet the Lord is euer iust in his proceedings.

Explanation.

Note that rebellion is called a *rising vp*, (when other finnes are compared to falling) in regard of high hearts, and proud aspiring spirits, as also of the high dignitie of Kings, which they oppose themselues against rebelliously.

Doct.

They that are rebels sinne highly, in pride of spirit, and against kingly maiestie, the most high calling vpon earth: but as they arise high, they fall downe low, as the example in hand sheweth, and experience in all ages confirmeth.

Vse.

Take heed of rebellion: Feare God and honour the King. *Dauid* had a deadly aduersarie of *Saul*, hee was a troubler of the people, and a murtherer of the Lords Priests: yet being the Lords annointed, he would not meddle with him. We are forbidden to haue euill thoughts in our hearts against kings: Ecclesiast. 10.20.

VERSE.

VERSE. II.

Many say to my soule, there is no helpe for him in God. **Text.**

Not content herewith to driue me out of my kingdome, **Paraphrase.**
 many of them do further also persecute me with words
 of hatred, and ^a vex my soule with contumelies and repro- ^a Psal.69.20.
 ches. For this indeed goeth to the very heart of me, that when
 I might haue looked for some to haue pitie on me, they con-
 trarily extoll themselues against me, with rebukes and taunts,
 as if I were viterly forlorne, and past all hope, saying, There,
 there, so would wee haue it; ^b God hath forsaken him, pursue ^b Psal.71.11.
 him, and take him, for there is none to deliuer him; ^c a mil- ^c Psal.41.8.
 chiefe is light vpon him, and now he is downe he shall rise vp
 no more, God himselfe whom hee did pretend to serue, and
 trust in for aide and succor, hath now ^d taken him in his wick- ^d 2.Sam.16.8.
 ednesse, and hath no helpe in store for him.

Heere *David* bringeth in his enemies words, by which no **Explanation.**
 doubt they encouraged themselues in this foule fact, and
 sought to confound the spirit of him heereby, of which hee
 here doth chiefly complaine, and mention vnto the Lord.

Such as relie vpon the Lord, doe tell him in particular of their **Doct.**
enemies words and deeds, Psalme 10. and 22.7.8. Act.4.27.29.
 2.Chron.20.10.11.

To learne to vnfold our griefes into the bosome of God, **Vse.**
 as the godly haue done: for great is the benefit in respect of
 the comfort, and assurance which commeth thereby, as the
 euent sheweth in the examples of holy men, and experience
 telleth other in these times.

Many That is, all that treasonable flocke, and rebellious **Explanation.**
 rout so said, and yet it was an error.

Error and falsehood (and especially that which is for the **Doct.**
 ouerthrow of the godly) gets soone many fauourites, as appea-
 reth by that cursed false report spread by the souldiers, Matth.
 28.15. so against the Apostle, Act.16.19.—22. and 21.27.
 28.29.30.

Use.

Therefore beware of credulitie, and before we doe entertaine speeches, let vs weigh them well, and only by triall approve, lest we be deceiued, seeing falsehood getteth so soone fauour with men, many may say that which yet is not true.

Explanation.

Say] The word is saying, as shewing in their rising vp, they thus spake of *David*, and heartened one another: they doe not onely distresse him with deedes, but vex him also with words.

Doct.

The wicked every way by words and deedes seeke to vex the godly, cruell in act, contumelious and despitefull in speeches, Psal. 35.15.16.22.7.8.13. Mat. 27.29.30.—42.

Use.

To prepare our selues as well for reproches, as other crosses; for the godly haue had their part in both, Iob. 30.1.9.10. Lam. 3.14.63. Heb. 11.36.

Explanation.

To my soule] *Leuaphbi*, this word some translate of my soule, and so the soule put for the whole man, as is vsuall: but the word will beare the other sense, and is more forcible: for *David* doth not only shew what they spake, but how he tooke it, euen as a sword piercing to his soule.

Doct.

Words (such may they be many times) will cause more trouble to the afflicted, and adde sorrow to other present outward crosses: Psal. 69.20. and 42.10. Lam. 2.15.16.

Use.

Not to breake out into insulting, contumelious taunting, or otherwise disgracefull speeches towards others, especially the afflicted: for though they be but words, yet may they be wounding, and encrease anguish in soule, and may make sad the hearts of the righteous; a sinne which God one day will punish, Ezek. 13.22.23.

Explanation.

There is no helpe for him in God.] The Hebrew word *Iesugnah* is *Iesugnatbah*, a letter added for to encrease the signification, as if it were said, there is no manner of helpe at all: the like is in Psal. 44.27. and 92.16. and 94.17. and 63.8. and 12.1.2. Iob. 5.16. This is their iudgement of him, yet they encouraged themselues against him, with this, that he could not now hope for deliuerance from God.

Doct. 1.

This is the peruerse iudgement of the wicked, to thinke that if God afflict his children, and let them alone a while, he indeed hath viterly

utterly forsaken them: Psal. 41. 8. 2. Sam. 16. 7. 8.

The wicked to learne hereby to rectifie this iudgement, *Vse 1.*
Seeing the case is farre otherwise, Psal. 103. 9. he chastiseth in
loue, and not in hatred, Heb. 12. 6. Reuel. 3. 19. Pro. 3. 12.

The godly not to regard what the wicked thinke of them, *Vse 2.*
their iudgement is peruerse.

It is a strong motive in the wicked, being conceited (though Doct. 2.
falsly) that God is for them, and against the godly, to rise up and
vexe them. Psal. 71. 11.

Godly to pray for their enemies, to reforme their opinion *Vse 1.*
herein, which so heartens them in euill.

The wicked to consider, how they are by the lying spirit *Vse 2.*
deceiued, when they rise against the godly; behold the end
God made for *Dauid*, against *Absalom*, *Achitophel*, and the
rest, who being in present prosperitie, and perhaps remem-
bring *Nathans* words against *Dauid*, 2. Sam. 12. 10. 11. con-
clude thus wickedly, as it may seeme, 2. Sam. 16. 8. but the end
sheweth they were deceiued.

In that *Dauid* complaineth of this speech, and not of his *Explanation.*
sonnes vnnaturalnes, the ingratitude of others, or of any o-
ther outward euill done by them in particular in their rebel-
lion, but only this it doth teach,

That to be iudged as utterly forsaken of God, is a greater temp-
tation then all outward troubles, Psal. 41. 10. for they cannot o-
uercome this heauie temptation but by the especiall grace of
God, giuing strength of faith in this combat.

Godly to pray with *Dauid*, Psal. 35. 3. and to haue hope, as *Vse 1.*
he had, 2. Sam. 16. 10. 12.

Not to torment the poore afflicted with such a dart of Sa- *Vse 2.*
than.

This may terrifie the wicked: for if the godly be troubled *Vse 3.*
herewith, who know the contrary by the word: how should
not horror possesse their hearts, when they may heare this a-
gainst themselues euery where in the word, and shall at the
last day be manifest to the world? Matth. 7. and 25.

God] The word is *Elohim*, his first name in Scripture, Gen. *Explanation.*
1. 1. it is the plurall number, commonly ioyned with a word

of the singular, 1. Chron. 17.21. though sometime with a plurall. 2. Sam. 7.23. Psal. 58.12. to teach,

Doct.

That there is a plurality of persons, in the singularity of the essence, expressed in his other name Jehonah, ver. 3. 4. both set downe in ver. 7.

Vse.

To acknowledge this diuine mystery, that God is *Jehonah Elohim*. one, and yet three.

Explanatiō.

Selah. This word is read onely in Psalmes, and in Hab. 3. 3. 9. a note of asseueration, or admiration, referred to the minde, it is to giue attention to musicke, it notes an eleuation of voyce. *Shindelerus* saith, it is as *vox enclitica sine sensu*, diuerfly translated: if here to *marke* then obserue,

Doct.

That it is worthy of pausing vpon, to consider the folly of the wicked in prosperity: how highly they thinke of themselves, and contemptuously of the godly, as also yet how by faith the godly ouercome this temptation, ver. 8. there is Selah.

Vse.

We may therefore by this obserue a stay, or pausing time, and that we are not speedily to runne ouer what is there noted, as worthy our marking, as heer in this place of these two things obserued.

VERSE. III.

Text.

But thou Lord art a buckler for me: my glory, and the lifter vp of my head.

Paraphrase.

BUt let them thinke and speake contemptuously of mee as they will, and sooth and please themselves with such fond imaginations; yet this is but to sing the triumph before they haue gotten the victory. For I beleeue Lord, and am assured of thy defence. ^a I know that thou wilt helpe thine anointed, and heare him from thy sanctuary, by the mighty helpe of thy right hand, for thou hast taken it vpon thee as a part of thine office, amongst other thy seruants to defend me also: to ^b couer mee with thy defence, and set thy might as a fortification about me. And though now they defame mee and cast me out of my kingdome; yet ^c my glory hath bene

great

^a Psalm. 26.

^b Psal. 18. 2. & 27. 5. and 31. 3. and 62. 7.

^c Psal. 21. 5.

great in thy saluation, worship and honour hast thou laid vp
on me; thou hast aduanced me to the throne, and thou wilt
restore me to it, and my kingly dignity; my head which now
hangs down with shame and sorrow; thou wilt lift vp with
joy and triumph, and cause the Crowne to flourish thereon
again.

But thou Lord art, &c. David here recalleth his thoughts
from his enemies comfortlesse speeches, professing his faith in
God; not beleeuing their wicked speeches; but reflecteth in the
Lords powerful protection, whatsoeuer they say against him:
from this course of this holy Prophet we may learne,

*That the godly wise doe so take knowledge of their temptati-
ons, to be there with in soules perplexed, as yet they recall their
thoughts from thence, to comfortable meditations, which may
giue them strength in God,* Ps. 119. 23. 92. Ps. 27. 13. 2. Cor. 1.
4. 16. 18.

To admonish the soule drooping in temptations, not to re-
fuse comfort as *Rachel*; but with *David* to turn our thoughts
to better comfort, and correct our selues as he did, Psal. 42.
11. and say as he, Psal. 71. 7. 20.

*That the godly beleene not what wicked men iudge of their
case betweene God and themselves: they passe not of mens
iudgement; as S. Paul speaks,* 1. Cor. 4. 3.

Not to be cast downe with the iudgement of wicked per-
sons. For *Gebezi* seeth the danger, but not the safeguard,
2. Kings 6. till his eyes be open, but *Elisha* and *David* know
that God is their defence, and that it is farre better with them
than the wicked thinke.

David was now in a three-fold distresse, and for his com-
fort hee considereth, the Lord to answer him to them all,
teaching.

*That he that hath the Lord, is sufficiently comforted against
the wicked.* For *David* was succourlesse, God is his buck-
ler; *David* was contemned, God is his glory: hee was cast
downe, God is his lifter vp.

To reioyce more in the aid of God, than in all the strength
of men, and let vs not feare their oppositions, the Lord is

all-sufficient, Genes. 17. 1. and wee are not alone, though all forsake vs, if God be with vs, Io. 16. 32. 2. King. 6. 16. consider, Psal. 27. 14.

Explanatio. *A shield for me.*] Thus he compareth the Lord to expresse his protection. *Clypeus*, *cuasi munitio*, or *clipeus*, *ab occultando*, or *calando*, for souldiers were hid and couered by a sheeld from the stroakes and darts of enemies, the worde *magen* comes of *ganan* to compasse as an hedge or wall. It differs from *Tsinah*, which commeth of *tsanan*, a buckler bearing out sharpe in the middle.

Dott. *God is a shield, a protection, and sure defence to his children.* Gen. 15. 1. Psal. 18. 2. Deut. 33. 29. Psal. 91. 1.

Vse 1. Comfort; not to feare the enemies of Gods people, Gen. 15. 1. he hideth his, Psal. 27. 5. He receiueth the stroakes of the aduersaries as a shield. Iob. 15. 25. 26.

Vse. 2. Wicked feare and consider your mad fury, when you rise against the godly, who are hidden vnder Gods protection and power, as vnder a shield.

Explanation. *My glory.*] By godly, hee vnderstands his kingly dignity, and adorning, as Mat. 6. 29. and he calleth God his glory, for that he aduanced him thereunto, and would maintaine it against his enemies. As he calleth him his shield, that is, hee that will defend him, so now his glory, for that he wil maintaine his dignity.

Dott. 1. *Kingly dignity is glory, Mat. 6. 29. but yet weighty, as chabod also signifieth.*

Vse. Princes to looke vpon the glory of their places, as yet they withall consider the heauy waight and burden of their places. Exod. 18. 18—23.

Dott. 2. The godly make the Lord to bee that vnto them which they are: if rich, glorious, strong, &c. they hold him to bee their wealth, glory, strength, as *Dauid* here doth.

Vse. Whatsoeuer we be, hold God to be that vnto vs, thereby shall we acknowledge him the author thereof and preseruer, and that we esteeme him aboue them, while wee haue them, and hauing lost them, yet doe enioy them hauing him.

Dott. 3. *That God is the maintainer not onely of the bodily safety, but also*

also of the dignity of his children, to which hee exalted them.

Pfal. 2. 4. 5. and 21. 5. 8. Ios. 1. 5. 2. Sam. 7. 9. Psal. 62. 4. 6. Numb. 16. and 17. 5. and 12. 10.

Comfort to the godly exalted by God, that he will maintaine their standing, Psal. 21. 1. if they trust in him. *Vse. 1.*

Wicked not to rise against such as the Lord exalteth, they shall not preuaile. Psal. 21. 11. but be destroyed. Psal. 62. 3. 4. and 21. 8. 9. for they be Gods enemies heerein, as the Psalmist in the Psal. 21. 8. 9. calleth them. *Vse. 2.*

And lifter vp of my head.] That is, will make me to reioyce, for in sorrow the head hangeth downe. 1. Kings. 21. 27. as *Dauids* did heere: so when mens hearts are glad, they lift vp their heads. Psal. 110. 7. Luke 21. 28. from this manner of speaking, and his hope in God, we may note, *Explanatio.*

That a very godly mans heart will be heavy, and his countenance cast downe in afflictions for his sinnes, though hee know that God doth forgine him. 2. Sam. 15. 30. with 12. 13. *Doct. 1.*

Iustly to condemne such as be like 2. Chron. 28. 22. not humbled for iudgements, and yet without assurance of pardon: but if afflictions make sad such a one, oh! in the day of wrath how shall other be ouerwhelmed with sorrowes? *Vse.*

That it is God that lifteth vp his, and maketh them glad in heart. Psal. 9. 13. and 4. 7. and 30. 11. *Doct. 2.*

To seeke to God for gladnesse of heart, hee causeth true ioy. *Vse.*

That such as be vnder Gods chastisements, yet knowing that God hath pardoned them, as David did (see before, 2. Samuel 12. 13.) they can comfortably looke for ioy in the end, Psalme 27. 6. *Doct. 3.*

In thy afflictions aboue all things labour for this, the assurance of pardon of thy sinnes, then wilt thou in the midst of troubles confidently expect comfort from God. *Vse.*

VERSE. IV.

Text. *I did call upon the Lord with my voyce, and he heard me out of his holy mountaine.*

Paraphrase. **T**His my hope (know ye O mine enemies) is not vaine or groundlesse, but I am perswaded heereof by former experiments of his help at hand, when I called vpon him: for this was I wont to doe in all my troubles, and herein haue alwaies found comfort and successe, leauing the thought of all humane ayde, I betooke my selfe to earnest prayer, and that not onely in the secret sighes and silent wishes of my troubled soule, but with strong cryes did I importune his helpe, and lift vp my ^a voyce, together with my harty desires, which ascended into his sanctuary on mount Sion; yea into heauen it selfe the seat of his holinesse, from whence hee hath heard me, and not putting backe my ^b prayers, nor his mercie from me, hath answered my requestis, in giuing me such things as I prayed for.

Explanation *David* heere beginneth to turne his thoughts to himselfe, and considers what formerly he had done, and how God had dealt with him, interrupting his complaint to God, to speake to himselfe thus in 4. 5. and 6. verses, before he braut out into prayer againe, teaching,

Doct. *That the experience of Gods former mercies and helpe, is a good confirmation of our faith, to looke againe for helpe in present perills.* 1. Sam. 17. 32. 34—37. 2. Chron. 20. 7—10. 2. Tim. 4. 17. 18.

Vse. To take notice of Gods goodnesse towards vs from time to time, that by former mercies wee may be strengthened in our faith, to expect helpe from God in present perills. Psalm. 77. 11.

Explanation. *I did call.*] Hee sheweth the meanes hee vsed for helpe in his former troubles, as also now, vers. 7. to teach,

Doct. *That inuocation and prayer, is one thing, in which the godly exercise themselves in aduersity, and the meanes they vse for deliuerance.*

deliverance. 2.Chron.20.2—13. Esa 37.14—20. Psal.18. 3.and.5.1.3.3.10.11. Act.4.

In aduersity and trouble, to glue our selues to prayer, as we see the godly doe: for God will helpe such as doe call vpon him, Psal.50.15. 2.Chron.13.14.15. and 14.11.12. and 16.9. and 77.2.3.

With my voyce.] The word *chara* is to crie, and here voyce is added: for there is a crying as well without voyce, as with it. *Explanation.*
Exod.14.15.

True prayer is a crying in the eares of the Lord, and the feruencie thereof causeth the sound of the voyce, and the mouth to speake aloud: Exod.14.15. Heb.5.7. Psal.66.17. 2.Chron.32.20. 1.King.8.28.

To be fetuent in our prayers vnto God, such prayers auaille much. Iam.5.16.

A reproofe to such as be remisse and cold in prayer, neuer come to crying in the eares of the Lord: but pray superstitiously, or formally, and not heartily.

Vnto the Lord.] *Danid* sheweth to whom he prayed; euen to the Lord. *Explanation.*

The godly pray only to God, and to none but him, Gen.4.26. and 12.8. and so did all the faithfull, and no instance to the contrary.

To make our prayers only to God; not to Saints, Angels, or Virgin *Mary*, but to him whom wee call Father. Matthew 6.

And he heard me.] Here is the successe he found in prayer: God heard him. The word *gana-nah* is to answer, which is to heare, as he certifieth that hee heareth, and granteth their requests which pray to him. *Explanation.*

That the godly pray not in vaine, it is not lost labour to call vpon him, as examples shew, 2.Chron.13.14.15. and 14.11.12. and *Dauid* witnesseth experimentally, Psal.6.9. and 22.24.1 and 118.5. So we may see also 2.Chron.30.20.27.29.30.31.

To be hereby encouraged to this holy exercise, when wee know the Lord will not lend vs a deafe eare, and send vs away emptie, but will heare vs & grant our requests. Ps.34.17.

Doct. 2. That when God heareth indeed, them he answereth, that is, by some meanes doth shew that hee hath heard them: Esa. 30. 19. and 41. 17. — 19. and 58. 9. 1. King. 18. 24. 36. 37. 38.

Vse 1. Pray therefore with *David*, as in the Psal. 22. 21. Saue me from the Lions mouth, and answer me in sauing me: and 1. King. 8. 30. 32. 34. 36. 38. 39. 43. 49. 50.

Vse 2. Hereby to trie the effectualnes of our prayers with God: by the effects wee may know: for hee answereth whom hee heareth. Esa. 30. 19.

Explanatio. Out of his holy mountaine. Of this mountaine, and holines thereof, see before, and Psal. 2. 6. but hee is said to be heard from hence, because there was the Sanctuary and Arke, by which Christ Iesus was prefigured, from whence the Lord promised to make answer to such as should call vpon him. Exod. 25. 22. and 29. 42. Hereby teaching,

Doct. 1. That God is faithfull in his promise to performe it. This *David* hereby doth witnesse. So *Salomon*, 1. King. 8. 20. 58. and so is he euer to all his people, Deut. 32. 4. and 7. 9.

Vse. To trust the Lord in his word, hee will neither faile vs nor forsake vs, Ioh. 1. Heb. 13.

Doct. 2. That the godly haue in their prayers respect vnto Gods promise: this made *Daniel* turne his face towards Ierusalem, because he (would and should but) could not be there, Dan. 6. 10. Esa. 37. 16. compared with Exod. 25. 22.

Vse 1. To consider of the promise of God in praying vnto him. 2. Chron. 20. 9.

Vse 2. As the godly in the old Testament directed their prayers toward the Arke of the Couenant, and so to receiue helpe from that holy mountaine: so are we to looke for helpe from heauen, beleeuing in Christ Iesus the Prince of the Couenant.

Doct. 3. That God heareth them, that are vniustly driven out of the place of Gods presence; that is, from the visible congregation of Gods people, as well as if they were there in personall presence, so be it in heart they be there. So heard he *David* here: so *Daniel*, chap. 6. as *Salomon* prayed, 1. King. 8. So doth hee yet now heare his people.

Comfort

Comfort for such as are persecuted, and driven vniuſſly, from among the ſaichfull, by Antichriſt and his members, the Lord will heare out of his holy mountaine: though they be driven out of the aſſemblic of men viſibly, yet are they not reiect of God, but numbred among his Saints, ſo long as they endeouour to pleaſe him,

VERSE V. To checke ſuch as ſhould be ſatisfied with their troubles, and ſhould be ſatisfied with their troubles.

I laid me downe and ſlept, and roſe vp againe: for the Lord ſuſtained me. **Text.**

IN which reſpect (namely that the Lord heard me) I was **Paraphraſe.** moſt confident and ſecure: and although for others, vſually troubles breake ſleepe, and care cauſe it to depart, when if they climbe vp to their beds, their eyes ſlumber not, nor their eye-lids take any reſt, but ^a meaſuring the evening by counting the watches thereof, they are full of toſſing to and fro, ^a Iob. 7. 4. till the dauning of the day: yet did I lay me downe in peace, and tooke my reſt; and my ſleepe was ſound and ſweete vnto me. ^b My couch relieved me, and my bed brought comfort ^b Iob. 7. 13. to me: I was not affrighted with dreames, nor aſtoniſhed with viſions: I was not raiſed vp with out-cries, neither did ſudden terrors ſtirre me vp, till being fully reſreſhed, I awaked of my ſelfe: and that becauſe Gods helpe was as the pillow whereon I reſted my head: yea this was a ſtrong pillar, whereon relying, he hath vnderpropped and vpholden me.

Heare he proueth to vs how the Lord heard him, by ſafe keeping him in the perill. **Explanation.**

The godly doe not only pray, but doe obſerue alſo, how the Lord beareth them, and keepeth it in remembrance: as he doth here, and Pſal. 9. 13. 15. 2. Cor. 12. 8. 9. So the Scriptures record the prayers of the godly, and how the Lord heard them alſo: 2. Chron. 20. and 14. Exod. 14. and 32. 14. **Doct.**

To obſerue the ſucceſſe of thy prayers, that by experience of Gods mercie, thou maieſt be ſtrengthened in faith to pray, and therein to be frequent and ſeruent in all thy troubles. **Uſe.**

Explanation. I laid me downe and slept, I awaked.] That is, [David in trouble became thus secure: for by these speeches is noted a mind secure, and one safe from dangers: Leuit. 26. 6. Iob. 11. 18. 19. Ezek. 34. 25.]

Doct. Such as put their trust in God, can quietly performe the ordinary actions of life, without anxietie of spirit, and fearefull distractions: Act. 12. 6. and 16. 25. Numb. 24. 9.

Vse. To checke such as professe faith in God, and yet are in troubles ouerwhelmed with cares, and distracted with feares.

Explanation. It is to be noted, that the Prophet doth shew first how he came to be so secure, to lie downe in his perils, even by prayer and faith resting in God, who did heare him before he betooke himselfe to sleepe: teaching,

Doct. That a godly mans securitie, is not of a senselesse stupiditie, nor of a desperate temeritie, but of a sure confidence in God, hauing earnestly implor'd his aide: Psalme 112. 7. Act. 27. 22. 23. 25. Psal. 4. 8.

Vse 1. To labour for faith in perils, that wee may rest securely: Pro. 2. 24. 25. 2. Chron. 20. 20.

Vse 2. To discerne a difference betweene the spirituall securitie of the godly, and carnall securitie of the wicked, which cometh not of faith and holy prayer, but of a blockish benumbednes, Pro. 23. 35. or of a desperate, foole-hardinesse; or of a presumptuous leuitie; or idle conceit of their owne power, or earthly strength, as 1. King. 20. 16. 18.

Vse 3. By David's example, before wee lie downe to rest, let vs learne to commend our selues to God in prayer.

Explanation. For the Lord sustained me.] By the Lord; it was not of himselfe, or by his guard or kingly authoritie, that hee thus was preserved in his rest and sleepe. The word *Samach* is to sustaine one by putting vnder his hand, Psal. 37. 17. 24.

Doct. The state of the godly is most secure through Gods protection: Psal. 91. Pro. 3. 24. — 26. Ezra. 8. 22. 31. 1. Sam. 2. 9.

Vse 1. To giue him the glorie of our preservation, as David here, and Psal. 4. 8. and 118. 13. 14. Exod. 15.

Vse 2. To shroud and shelter our selues vnder his protection, and

to cast our selues vpon him. Consider Psal.37.5. Pro.16.3. Psal.118.8.9. and 33.18. 2.Chron.16.9.

VERSE. VI.

I will not be afraid of tenne thousand of the people, that should beset me round about. Text.

FROM this experience of Gods help heretofore, I now dare be bold to glory in the same, and for the time to come not feare what man can do vnto me, nor be afraid of any distrustfull care, neither for the multitude of enemies, nor any straits, or disaduantages, that they can bring me too: no, though neuer so many ^a thousands and tenne thousands of the people, swarming together like Locusts in number, should besiege me round about, where flesh and blood would thinke it impossible to escape: for the Lord ^b is my light and my saluation, whom then should I feare? The Lord is the strength of my life, of whom then should I be afraid? The Lord, I say, is with me ^c amongst those that helpe me: therefore shall I see my desire vpon mine enemies. Paraphrase.

I will not be afraid.] David hauing found God so sure to him, hath gotten a spirit of valour and true fortitude. Explanation.

Assurance of Gods aide, and experience thereof, causeth true valour, and maketh a man of an vndaunted spirit: 1.Sam.17.26.32.34.—36. Ezra.8.22.31. and Psal.118.6. Rom.8.31. Psal.27.1. Nehem.6.11. Doct.

To expell feare and become valiant: let vs trust in the Lord, Psal.56.3.4. 2.Chron.16.8. So did Moses exhort the people in their feare, Exod.14. So in 2.Chron.20.20. This assurance of Gods aide made Abijah couragious, 2.Chron.13.12. Use.

For tenne thousands of people,] A certaine number for an vncertaine, meaning an host of men. Explanation.

The righteous (vpon Gods assurance) are not daunted with the multitude of enemies: Psalme 27.3. 2.Chron.14.9.10.11. 1.Sam.14.1.6. Doct.

Vse.

Not to be dishartned by a multitude of enemies: consider how God is with his. Ios. 1. 5. 6. 7. 10. and 10. 8. 9. and 11. 6. 7. Not to bee like the wicked, who flye and none pursue them. Prou 28. 1.

Explanatiō.

That haue round about set themselves against mee.] The word *Sabah* is to compasse about as a circle, or a place besieged, Esa. 22. 7. *Dauid* euen in such a perill saith hee will not feare, of such strength is his faith.

Doct.

The faith of Gods children is firme, not onely in light perills, but in dangers (after mans reason) vnauidable. Psal 23. 4. & 118. 10. 11. Dan. 3. 17. and 6. 23. Psal. 46. 1—3.

Vse.

In most desperate perills to haue a firm and constant faith in God, as the examples of the godly doe encourage vs, for he that fainteth in the day of aduersity, his strength is small. Prou. 24. 10.

Explanatiō.

In this that *Dauid* is so without feare, in this trouble which came for his sinnes, which the Prophet had threatned, when all men almost had forsaken him: and hee heard that it was published that God had also left him. We may learne,

Doct.

That incredible is the strength of Faith to cheere vp the spirit of a godly man, beyond all humane strength and power of reason: both for temporall deliuerances, as all the former Scriptures and examples shew, as also for spirituall safety. Rom. 8. 35—39. so *Iob* will trust in God though he kill him: and was sure his redeemer liued.

Vse 1.

Labour for this vnconquerable vertue, which can doe more to giue sound comfort in the middest of al discomforts, then all earthly power, honour, wealth, friends, &c. it euer gets the victory, for it ouercommeth the world, 1. Iohn 5. 4. see what faith can doe. Read Heb. 11.

Vse. 2.

Not to condemne that for madnesse and folly, which is by the power of faith warrantably either said or done, though it crosse all reason in mans naturall apprehension.

Vers.

VERSE. VII.

*O Lord arise, helpe me my God, for thou hast smitten all mine Text.
enemies upon the cheek bone: thou hast broken the teeth of the
wicked.*

Neither yet (O Lord) doe I so much boast of thine ayd, *Paraphrase.*
as with mine earnest prayers, again craue it at thy hands;
and as mine enemies rebelliously rise vp against mee, so doe
thou in thy righteousness arise for my cause. Stand vp O
Lord and that soone, let not man preuaile: doe not now by *Psal. 44. 24.*
delaying make as if thou didst not heare, or hide thy face, or
forget my misery and affliction: but by thy present & speedy
helpe, shew that thou art most intent and watchfull for my
preseruatiō. Yea according to thy couenant and promise, by
which thou dost vouchsafe to be my God, and to giue me a
Right in thine owne selfe; so I beseech thee to helpe mee thy
seruant, and redeeme me for thy mercies sake. And I am bold
to giue a reason why thou shouldest, euen from thy wonted
goodnesse, and former deliuerances, which haue beene euer
of old: in which respect thou shouldest seeme vnlike thy selfe,
except it please thee to helpe me at this time also. But so it is
that heretofore thou hast alwaies holpen mee in my greatest
extremities, and hast smitten *b* mine enemies with most ig- *b* Micah. 5. 1.
nominious & condign punishments: and when they thought
presently to deuoure and eate mee vp, like so many ramping
and *c* roaring Lions, yet thou didst then smite them all vpon *c* Psal. 57. 4.
the *d* iawes, and breake their teeth, and plucke mee as a pray and 22. 113.
out of their mouthes, by bringing fearefull iudgements vpon *d* Psal. 58. 6.
them, and abating their force, and repressing their rage, that and 22. 21.
they had no power at all to harme or annoy me.

Hauiug thus fixed himselfe to pray: first, complaining: *Explanatio.*
secondly, by faith, repelling the temptation: and so thirdly
comforting himselfe from former experience: fourthly, be-
ing without seruile feare, he falleth to prayer, teaching,

That men are then fittest to pray, when their passions are *Doct.*
allaid,

allayed, their feare remoued, their faith strengthened to call vpon the name of the Lord.

Vse.

In comming to pray and to inuocate Gods name, strue to haue a quiet, a comfortable cheery spirit, and a faithfull heart, least waiting wee obtaine not our petition. James 1. 7.

Explanatio.

O Lord.] In the fifth verse is noted his security, in the sixt, his holy boasting against his enemies, as not fearing any of them, yet heere he immediately cryeth *O Lord*, and craueth his helpe, to shew,

Doct. 1.

That a godly man is so secure, so without feare, and so perswaded of Gods protection, as he yet neglecteth not still to pray, and to implore his aid: as Davids practise sheweth, comparing these places, Ps. 37. 1. 3. with ver. 7. Ps. 56. 4 11. 9. and 118. 6. 17. 25.

Vse.

So to beleue, and to be secure of Gods help and succour, as yet wee may not neglect to pray, and call vpon his holy name, neither to neglect lawfull meanes appointed for our safety, for else it is rather a tempting of God, then a holy trust in his helpe.

Doct. 2.

That the best of Gods children in present dangers may haue mingled thoughts, even in a moment, by which the heart is now resolute, by and by somewhat disquieted, experience yet sheweth this, which was in David, Psal. 27. 1. 2. with ver. 9. 12. and 42. 5. 6. and 86. 12. 16. 17.

Vse. 1.

In great measure of assurance and comfort, not to be lifted vp, but rather pray for the continuance thereof.

Vse. 2.

In this ebbing and flowing not to be dejected, but in the disquietnesse of mind haue recourse vnto God, and pray for a new supply of grace, and a reflowing of comfort into our soules againe.

Explanation.

Arise.] This is vsuall in the Psalmes, Psal. 44. 23. and 7. 6. 10. 12. and 17. 13. &c. which is attributed vnto God, because while he suffers the wicked, he seemeth to sit as careles, or as one asleepe: but when he punisheth them, hee seemeth to arise, heereby teaching,

Doct. 1.

That the patience of God (through which the wicked some-
time

time raigne and rule) is not for euer, but short, and as a sleeping while, after which he will take vengeance of the wicked: Psal. 73. 20. and 12. 5. and 73. 65. 66.

To the wicked to consider that their time of reigning here *Vse 1.* is but short: let them looke that God will awake at the length, Psal. 9. 12. 18. and 10. 2. — 14. and 11. 6.

To worke in the godly a quiet expecting of helpe in due *Vse 2.* season, Psal. 9. 18. he is patient, but sleepeth not. Psal. 121.

Saueme] These words doe expresse *Dauids* meaning in the *Explanatiō.* former word, and sheweth what is Gods arising, euen his helping of him. This prayer teacheth,

That (as *Dauid* here) so the children of God in their greatest *Doct.* securitie and rest in God, are not without a sense of their trouble, and doe not presume of their owne strength, but doe looke for salvation from God. Psal. 7. 10.

To consider of our miseries, to goe out of our selues, and *Vse.* desire the Lord to saue vs.

My God.] Of the name *Elohim*, translated God, see vers. 2. *Explanatiō.* before: but here *my* is added, to shew,

That albeit God is God to all, yet to all the faithfull in a special *Doct.* manner, Exod. 4. 22. Esa. 5. 7. yea and euery particular Saint of God, may call him *his* God. Psal. 22. 1. and 7. 1. 3.

Comfort to all the godly, that they may pray vnto God, as *Vse.* hauing a speciall interest in him to be called their God, aboue all the people on the earth.

For thou hast, &c.] A reason still drawne from Gods former *Explanatiō.* experienced goodnesse, as if he had said, Thou hast saued me, and I now perswade my selfe, thou wilt also doe for me after thy wonted goodnesse.

Faith in prayer is much confirmed from experience of the mercies granted, like to those which at the present we begge at Gods hands. Dauid prayeth for deliuerance, vpon experience of the like before. Psal. 4. 1. *Doct.*

In our petitions made vnto God for the strengthening of *Vse.* our faith therein, let vs consider of the like fauours bestowed, either vpon our selues, or vpon Gods people, as did *Iehosaphat*, 2. Chro. 20. 6. 7. so *Daniel*, chap. 9. vers. 15. for the Lord is euer in mercie one and the same to his people.

Explanatio. *Smitten all mine enemies.*] *Nachab*, is also to kill by smiting. Psal. 135. 10. 2. Sam. 11. 15. *All*, so as God was for him against euery enemy, and sparing none. *Enemies*, which came in open hatred or conspiring maliciously his ouerthrow.

Doct. 1. *God can smite the enemies of the godly with a deadly stroke:* Iere. 37. 10. Esa. 13. Exod. 12. 23. 29. and 15. 6.

Vse. To feare Gods stroke: for if he please to strike home, the blow is deadly. The word also doth note a certaintie, to marke so where to strike, as to strike sure, as God can doe.

Doct. 2. *God will reuenge the cause of the godly vpon all their enemies, and will take part with the godly against al that shall rise vp against them,* Genes. 12. 3. Numb. 24. 9. The instances are in the enemies of Israel, of *Ioshuah*, of *Dauid*, *Iehosaphat*, &c.

Vse 1. Not to be enemies vnto the godly, for they shall not onely be frustrate of their purposes: but also bring euill vpon themselves: as *Dauids* enemies did here, and Psal. 9. 3. 4. 5.

Vse 2. Comfort to the godly, that they haue such a one to stand for the, one that can and will smite their enemies. Ps. 9. 9. 10.

Explanation. *Upon the cheeke bone.*] To smite thus, is vsed in contempt and reproch, Iob. 16. 10. 1. King. 22. 24. but here also to set out Gods power, who can confound the enemy, as a strong man can a child with his fist.

Doct. *The Lord hath all the wicked in contempt,* Psal. 2. 4. and 59. 8. and 37. 13. *and can easily confound them:* Example in the ouerthrow of Babel, Gen. 11. the Egyptians, Exo. 14. the Æthiopians, 2. Chron. 14.

Vse. Not therefore to feare the wicked: but waite on the Lord, Esa. 8. 13. 14. with verses 9. 10.

Explanation. *Thou hast broken the teeth of the wicked.*] Here is expressed the force of that blow vpon the cheeke bone; it breaketh their teeth, that is their meanes to hurt, Psal. 57. 4. compared to teeth, Ps. 124. 6. as the wicked are to lions, Ps. 57. 4. & dogs, Ps. 22. 10. whose iawes and teeth being broken, cannot hurt.

Doct. *The reuenging hand of God can so smite the wicked, as he thereby deprineth them of the meanes, by which they become as sauage beasts hurtfull vnto the godly.* He destroyed *Senacheribs* hoast, brake his teeth, and put a ring into the beares nostrill to leade him home againe. Esa. 37.

Let vs therefore make our prayers vnto God : who (as he *Vse.* can) so he would in mercie smite them, and breake their teeth in sunder, disarme them of their meanes to hurt his people, as *David* doth, *Psal.* 58. 6. 7. 8. so though they remaine dogges barking, yet he will make them sure for biting.

VERSE VIII.

Saluation belongeth vnto the Lord, and thy blessing be vpon Thee. the people.

NOW for these and all other thy great deliuerances, which *Paraphrase.* thou hast wrought for me, thine be all praise, and glory; ^asaluation, and might, and power, be ascribed vnto thee, to ^a Reuel. 7. 10. whom alone it belongeth: only for the people, let me request ^{and 12. 10. and 19. 1.} thy fauour; euen for these also, who being misled, haue fallen away to *Absolom*: for many of them went in the simplicitie ^b of their hearts: not knowing any thing at the first of such a ^b 2. Sam. 15. 11. rebellious purpose: therefore Lord whatsoeuer their sin hath been, yet in stead of cursing, doe thou blesse: blesse ^c them, I ^c *Psal.* 29. 11. say, with peace and concord, with loyaltie and obedience, with plentie ^d and prosperitie, and all other thy benefits and ^d *Psal.* 28. 9. graces heaped vpon them.

Saluation to or of the Lord.] This verse is a general sentence *Explanatiō.* concluding the *Psalme*, which *David* gathered by good experience: the meaning is, that howsoeuer we bee deliuered, safetie is from God, who hath euer meanes to saue his.

The power of sauing is with God: for heere it is not said that *Doct.* he saueth: but which is more, saluation is of him: *Pro.* 21. 31. *Ionah* 2. 9. *Reuel.* 7. 10. and 19. 1. *Esa.* 12. 2.

To acknowledge all safetie from the Lord, whosoever the *Use 1.* instruments, or whatsoeuer the means be, as *David* doth, praising the Lord: *Psal.* 18. 46. 47. 48. 49. and 144. 8. and 148. 7. *Exod.* 15. 2. *Iudg.* 15. 18. 1. *Sam.* 11. 1. — 13.

To trust in him, and to relie vpon him, *Psal.* 57. 1. 2. *Sam.* *Vse 2.* 22. 3. because saluation is with him, that is, hee is neuer without meanes to saue such as trust in him.

This reproveth them that ascribe it to mans power, policie *Vse 3.*

or

or chance, Saints, Idols, &c. but reade Psalme 33. 16. 17. and 20. 7. Esa. 10. 4.

Explanatio. Thy blessing upon the people.] By blessing is meant plentiful bestowing of good things, Gen. 24. 35. Deut. 28. 2—Eph. 1. 3. Gal. 3. 8. And thus *David* prayeth for the people euen rebelling against him: such is his loue towards them.

Dott. That a gracious good King, loneth, prayeth for, and wisheth all good to his people: 1. King. 8. 22.—2. Chr. 29. 18. 19. euen when they haue shewed themselues rebels also against him, as *Moses* did, Numb. 14. 2. 13—19. and *David* here.

Vse. Princes to be like minded towards their subiects in these daies, to loue them, to pray for them, and to wish them all happinesse, Psal. 18. 9. and 29. 11. At the prayer of good *Hezekiab*, the Lord heard and healed the people, 2. Chron. 30. 20. yea at his request also deliuered them, and confounded the deuouring aduersaries. 2. Chron. 32. 20. 21.

Explanatio. If the words be taken not as a prayer, but as a part of the sentence with the former; then it is, as if it had been said, that he praised God for this saluation shewed to him, which was Gods blessing vpon his people: for so here they be called: and so from hence may we learne,

Dott. 1. That the preservation of a godly and a gracious King, is the blessing of God vpon the people, 1. King. 10. 9. That which may be said of the setting vp of such a King, the same may be a- uouched of the preseruing him. 2. Sam. 5. 12.

Vse. To blesse God for the long life and reigne of godly Kings and Queenes: for their liues are the peoples blessing, as may appeare in *David*, *Iehosaphat*, *Hezekiab*, *Iosiah*, &c. And the manifold change of Princes is a punishment of God for the sinnes of the people, as *Salomon* tels vs.

Dott. 2. That the people committed to the charge of the mightie, are the Lords, and not theirs. 1. Sam. 2. 24. 2. Sam. 5. 2.

Vse. The mightie Potentates to consider of this, that their Soueraigntie is a charge (as *Moses* speaketh, Numb. 11. 11.) ouer Gods people: and therefore to reigne as did *David*. 2. Sam. 8. 15. knowing that they shall make account vnto God for his people, committed to their custodie.

FINIS.

